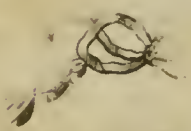

John Gregory M.D.

Etatis

A

FATHER'S LEGACY

TO HIS

DAUGHTERS.

By JOHN GREGORY, M.D. F.R.S.

Late Professor of Medicine in the University of Edinburgh, and First Physician to his Majesty in Scotland.

TO WHICH IS PREFIXED

AN ACCOUNT OF THE LIFE

OF THE

AUTHOR.

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MDCCLXXXVIII.

AN

ACCOUNT

OF THE

LIFE AND WRITINGS

OF

DR JOHN GREGORY.

DR JOHN GREGORY author of the Eſſays contained in theſe volumes, was deſcended from an ancient family in Aberdeenſhire; and had the honour of counting among his anceſtors a ſucceſſion of men eminent for their abilities, and of diſtinguiſhed reputation in the annals of ſcience and literature. It is a ſingular fact, that this family has been noted

for mathematical genius for the courſe of two centuries.

As the purpoſe of this memoir is to pay a tribute to departed worth, it will not be deemed impertinent in the writer, if, previouſly to the account which is to be given of this author and his works, a few particulars are here inſerted, reſpecting thoſe eminent men of the ſame name and family.

JAMES GREGORY (the author's grandfather) one of the moſt diſtinguiſhed mathematicians of the laſt century, was a ſon of the Rev. Mr John Gregory miniſter of Drumoak in the county of Aberdeen, and was born at Aberdeen in November 1638. His mother was a daughter of Mr David

David Anderſon of Finzaugh, a gentleman who poſſeſſed a ſingular turn for mathematical and mechanical knowledge. This mathematical genius was hereditary in the family of the Anderſons, and from them ſeems to have been tranſmitted to their deſcendants of the name of Gregory. Alexander Anderſon, couſin german of the above mentioned David, was profeſſor of mathematics at Paris in the beginning of the 17th century and publiſhed there in 1612, *Supplementum Appollonii redivivi*, *&c.* The mother of James Gregory inherited the genius of her family; and obſerving in her ſon, while yet a child, a ſtrong propenſity to mathematics, ſhe inſtructed him herſelf

ſelf in the elements of that ſcience. He received his education in the languages at the grammar ſchool of Aberdeen, and went through the uſual courſe of academical ſtudies in the Mariſchal College.

At the age of twenty four he publiſhed his treatiſe entitled *Optica Promota* *, a work of great genius, in which he gave the world an invention of his own, and one of the moſt valuable of the modern diſcoveries, the conſtruction of the *Reflecting Teleſcope*. This diſcovery im-

* Optica Promota, ſeu abdita radiorum reflexorum et refractorum myſteria, geometrice enucleata; cui ſubnectitur appendix ſubtiliſſimorum aſtronomiae problematon reſolutionem exhibens, Lond. 1663.

immediately attracted the attention of the mathematicians both of our own and of foreign countries, who were ſoon convinced of its great importance to the ſciences of Optics and Aſtronomy. The manner of placing the two ſpecula upon the ſame axis appearing to Sir Iſaac Newton to be attended with the diſadvantage of loſing the central rays of the larger ſpeculum, he propoſed an improvement on the inſtrument, by giving an oblique poſition to the ſmaller ſpeculum, and placing the eye-glaſs in the ſide of the tube. But it is worth remarking, that the Newtonian conſtruction of that inſtrument was long abandoned for the original or Gregorian, which is at this day univerſally

univerſally employed where the inſtrument is of a moderate ſize; though Mr Herſchel has preferred the Newtonian form for the conſtruction of thoſe immenſe teleſcopes, which of late years, he has ſo ſucceſsfully employed in obſerving the heavens.

The univerſity of Padua being at that time in high reputation for mathematical ſtudies, James Gregory went thither ſoon after the publication of his firſt work; and, fixing his reſidence there for ſome years, he publiſhed, in 1667, *Vera Circuli et Hyperboles quadratura*, in which he propounded another diſcovery of his own, the invention of an infinitely converging ſeries for the areas of the circle

circle and hyperbole. To this treatiſe, when republiſhed in 1668, he added a new work, entitled, *Geometriae pars univerſalis, inſerviens quantitatum curvarum tranſmutationi et menſurae*, in which he is allowed to have ſhown, for the firſt time, a method for the tranſmutation of curves. Theſe works engaged the notice, and procured Mr Gregory the correſpondence of the greateſt mathematicians of the age, Newton, Huygens, Halley, and Wallis; and their author being ſoon after choſen a Fellow of the Royal Society of London, contributed to enrich the Philoſophical Tranſactions at that time by many excellent papers. Through this channel, in particular, he carried on a diſpute with

with Mr Huygens upon the occaſion of his treatiſe on the quadrature of the circle and hyperbole, to which that able mathematician had ſtarted ſome objections. Of this controverſy, it is unneceſſary to enter into particulars. It is ſufficient to ſay, that, in the opinion of Leibnitz, who allows Mr Gregory the higheſt merit for his genius and diſcoveries, Mr Huygens has pointed out, though not errors, ſome conſiderable deficiencies in the treatiſe above mentioned, and ſhown a much ſimpler method of attaining the end in view.

In 1668, Mr James Gregory publiſhed at London another work, entitled, *Exercitationes Geometricae*, which contributed ſtill to extend his reputation.

reputation. About this time he was elected Profeſſor of Mathematics in the univerſity of St Andrews, an office which he held for ſix years. During his reſidence at St Andrews, he married, in 1669, Mary the daughter of George Jameſon the celebrated painter, whom Mr Walpole has termed the Vandyke of Scotland, and who was fellow diſciple with that great artiſt in the ſchool of Rubens at Antwerp. By this lady he had a ſon, James, born in 1674, (the father of Dr John Gregory, of Edinburgh) and two daughters.

In 1674, Mr James Gregory was called to Edinburgh, to fill the chair of mathematics in that univerſity. This place he had held for little

more than a year, when, in October 1675, being employed in ſhewing the ſatellites of Jupiter through a teleſcope to ſome of his pupils, he was ſuddenly ſtruck with total blindneſs, and died a few days after, at the early age of thirty-ſeven.

He was a man of an acute and penetrating genius. His temper ſeems to have been warm, as appears from the conduct of his diſpute with Mr Huygens; and, conſcious perhaps of his own merits as a diſcoverer, he ſeems to have been jealous of loſing any portion of his reputation, by the improvements of others upon his inventions. A ſmall tract of his writing ſhews him to have been of a ſatirical turn of mind,

and

and to have poſſeſſed conſiderable humour. It is entitled *The great and new art of weighing Vanity; or a diſcovery of the ignorance and arrogance of the new artiſt in his pſeudo-philoſophical writing. To which are annexed ſome tentamina de motu penduli et projectorum.* This book, which is publiſhed under the name of Patrick Mathers, Arch-beadle of the Univerſity of St Andrews, was written in ridicule of a perſon of the name of Sinclair, a Profeſſor of Natural Philoſophy, and author of a treatiſe on Hydroſtatics.

David Gregory of Kinnairdy, in the county of Aberdeen, the brother of the above mentioned Mr James Gregory, was bred a merchant in Holland,

land, and paſſed a great part of his life in that country. He returned, however, to Scotland in his latter years, and, living to the age of ninety-three, had the ſingular fortune of ſeeing three of his ſons, David, James, and Charles, all Profeſſors of Mathematics, at the ſame time, in three of the Britiſh Univerſities.

DAVID GREGORY, Savilian Profeſſor of Aſtronomy at Oxford, whom Dr Smith has termed *Subtiliſſimi ingenii Mathematicus*, was the eldeſt ſon of Mr Gregory of Kinnairdy; a nephew of the above mentioned Mr James Gregory, and conſequently couſin german of James the father of the late Dr John Gregory of Edinburgh. David Gregory was born June

June 24. 1661 at Aberdeen, where he received the earlier parts of his education. He compleated his ſtudies at Edinburgh, and, being poſſeſſed of the mathematical papers of his uncle, ſoon diſtinguiſhed himſelf likewiſe as the heir of his genius. In the twenty-third year of his age, 1683, he was elected Profeſſor of Mathematics in the univerſity of Edinburgh, and publiſhed, in the ſame year, *Exercitatio Geometrica de dimenſione figurarum, ſive ſpecimen methodi generalis dimetiendi quaſvis figuras, Edinburgi* 1684, 4*to*. He ſaw very early the excellence of the Newtonian philoſophy, and had the merit of being the firſt who introduced it into the ſchools, by his pub-

lic

lic lectures at Edinburgh. "He "had," says Mr Whiston,* "already "caused several of his scholars to "keep acts, as we call them, "upon several branches of the "Newtonian philosophy, while we "at Cambridge, poor wretches, "were ignominiously studying the "fictitious hypotheses of the Car-"tesian."

In 1691, on the report of Dr Bernard's intention of resigning the Savilian Professorship of Astronomy at Oxford, David Gregory went to London, and being patronised by Sir Isaac Newton, and warmly befriended by Mr Flamstead the Astronomer Royal, he obtained the vacant Professorship, for which Dr Halley was

* Whiston's Memoirs of his own life, vol. 1. p. 32.

was a competitor. This rivalſhip, however, inſtead of animoſity, laid the foundation of friendſhip between theſe eminent men; and Halley ſoon after became the colleague of Gregory, by obtaining the Profeſſorſhip of Geometry in the ſame Univerſity.

Soon after his arrival in London, Mr Gregory had been elected a fellow of the Royal Society; and, previouſly to his election into the Savilian Profeſſorſhip, had the degree of Doctor of phyſic conferred on him by the Univerſity of Oxford.

In 1693, he publiſhed in the Philoſophical Tranſactions, a reſolution of the Florentine problem *de Teſtudine veliformi quadribili*, and he continued

tinued to communicate to the public, from time to time, many ingenious mathematical papers by the ſame channel. In 1695, he printed at Oxford *Catoptricae et Dioptricae Sphaericae Elementa*, a work which, as he informs us in his preface, contains the ſubſtance of ſome of his public lectures, read, eleven years before, at Edinburgh. This valuable treatiſe was republiſhed firſt with additions by Dr William Brown, with the recommendation of Mr Jones and Dr Deſaguliers, and afterwards by the latter of theſe Gentlemen, with an appendix containing an account of the Gregorian and Newtonian Teleſcopes, together with Mr

Hadley's

Hadley's tables for the conſtruction of both thoſe inſtruments. It is not unworthy of remark, that, in the end of this treatiſe, there is an obſervation which ſhews that, what is generally believed to be a diſcovery of a much later date, the conſtruction of achromatic teleſcopes, which has been carried to great perfection by Mr Dolland and Mr Ramſden, had ſuggeſted itſelf to the mind of David Gregory, from the reflection on the admirable contrivance of Nature in combining the different humours of the eye *.

* The paſſage is as follows: 'Quod ſi ob difficultates phyſicas in ſpeculis idoneis torno elaborandis et poliendis, etiamnum lentibus uti oporteat,

Dr David Gregory publiſhed at Oxford, in 1702, *Aſtronomiae Phyſicae et Geometricae Elementa*, a work which is accounted his maſter-piece. It is founded on the Newtonian doctrines, and was eſteemed by Sir Iſaac Newton himſelf as a moſt excellent explanation and defence of his philoſophy. In the following year he gave to the world an edition in folio of

'porteat, fortaſſis media diverſae denſitatis ad lentem objectivam componendam adhibere utile foret, ut a natura factum obſervamus in oculi fabrica, ubi chriſtallinus humor (fere ejuſdem cum vitro virtutis ad radios lucis refringendos) aqueo et vitreo (aquae quoad refractionem haud abſimilibus) conjungitur, ad imaginem quam diſtincte fieri poterit, a natura nihil fruſtra moliente, in oculi fundo depingendam.' Catop. et Dioptr. Sphaer. Elem. Oxon. 1695, pag. 98.

of the works of Euclid, in Greek and Latin; in profecution of a deſign of his predeceſſor Dr Bernard, of printing the works of all the ancient mathematicians. In this work, although it contains all the treatiſes attributed to Euclid, Dr Gregory has been careful to point out ſuch as he found reaſon, from internal evidence, to believe to be the productions of ſome inferior geometrician.

In profecution of Dr Bernard's plan, Dr Gregory engaged, ſoon after, with his colleague Halley, in the publication of the Conics of Apollonius; but he had proceeded but a little way in this undertaking when he died, in the 49th year of his age, at Maidenhead in Berkſhire, A. D. 1710.

To

To the genius and abilities of David Gregory, the moſt celebrated mathematicians of the age, Sir Iſaac Newton, Dr Halley, and Dr Keill, have given ample teſtimonies. Beſides thoſe works publiſhed in his lifetime, he left in manuſcript, *A Short Treatiſe of the Nature and Arithmetic of Logarithms*, which is printed at the end of Dr Keill's tranſlation of Commandine's Euclid, and a *Treatiſe of Practical Geometry*, which was afterwards tranſlated, and publiſhed in 1745, by Mr Maclaurin.

Dr David Gregory married, in 1695, Eliſabeth, the daughter of Mr Oliphant of Langtown in Scotland *.

By

* This Lady ſurvived her huſband, and erected

By this Lady he had four ſons, of whom, the eldeſt, David was appointed

ted an elegant monument to his memory in the church of St Mary at Oxford. The ſculptor has taken his idea from Shakeſpeare's beautiful image of Patience ſmiling at Grief; and the inſcription is deſervedly commended by Dr Nichols in the Biographia Britannica, as doing full juſtice to the diſtinguiſhed merit of the deceaſed, without any of that fulſome flattery which ſo often diſgraces thoſe monumental eulogies. It is in the following terms:

P. M.

DAVIDIS GREGORII, M. D.

Qui Aberdoniae natus, Jun. 24. 1661,

In Academia Edinburgenſi

Matheſeos Praelector publicus,

Deinde Oxonii

Aſtronomiae Profeſſor Savillianus,

Obiit Oct. 10. A. D. 1710;

Ætatem illi heu brevem Natura conceſſit,

Sibi

ed Regius Profeſſor of Modern Hiſtory at Oxford by King George I. and died in 1767, in an advanced age, after enjoying for many years the dignity of Dean of Chriſt Church in that univerſity.

Dr David Gregory, on obtaining the Savillian Profeſſorſhip of Aſtronomy at Oxford, was ſucceeded in the Profeſſorſhip of Mathematics at Edinburgh, by his brother James, likewiſe an eminent mathematician. He held that office for thirty-three years, and retiring in 1725, was ſucceeded

Sibi ipſi longam prorogavit
Scriptor illuſtris.
Deſideratiſſimo viro
ELIZABETHA uxor,
M. P.

ceeded by the celebrated Maclaurin. A daughter of this Profeſſor James Gregory, a young lady of great beauty and accompliſhments, was the victim of an unfortunate attachment, which furniſhed the ſubject of Mallet's well known ballad of *William and Margaret*.

Charles Gregory, third ſon of Mr Gregory of Kinnairdy, and brother of the two preceding Profeſſors, David and James, was created Profeſſor of Mathematics at St Andrews by Queen Anne in 1707. This office he held with reputation and ability for thirty-two years, and reſigning in 1739, was ſucceeded by his ſon, the late Profeſſor David Gregory, a gentleman of great worth, of agreeable manners,

manners, and remarkably endowed with the talent of communicating the knowledge of his ſcience to his pupils. Profeſſor David Gregory of St Andrews died in 1763.

Dr JOHN GREGORY, author of the *Comparative View*, and of the other tracts contained in theſe volumes, was the ſon of Dr James Gregory, Profeſſor of Medicine in King's College Aberdeen, and grandſon of James, the inventor of the Gregorian Teleſcope. His father was firſt married to Catharine Forbes, daughter of Sir John Forbes of Monymuſk, by whom he had ſix children, moſt of whom died in infancy. He married afterwards Anne Chalmers, only daughter of the Rev. Mr George Chalmers,

Chalmers, Principal of King's College, by whom he had two ſons and a daughter. John, the youngeſt of the three, was born at Aberdeen, June 3. 1724.

When in the 7th year of his age, his father died, and the care of his education devolved on his grandfather Principal Chalmers, and on his elder brother Dr James Gregory, who, upon the reſignation of their father a ſhort time before his death, had been appointed to ſucceed him in the Profeſſorſhip of Medicine in King's College. He likewiſe owed much in his infant years, and during the whole courſe of his ſtudies, to the care and attention of his couſin, the celebrated

Dr Reid *, now of the Univerſity of Glaſgow, who ſtill lives, an honour to philoſophy and to literature.

The rudiments of our author's claſſical education he received at the grammar ſchool of Aberdeen; and, under the eye of his grandfather, he completed, in King's College, his ſtudies in the Latin and Greek languages, and in the ſciences of Ethics, Mathematics, and Natural Philoſophy. He

* Doctor Reid's mother was the ſiſter of David Gregory, the Savillian Profeſſor at Oxford; and he inherits largely the mathematical genius of his anceſtors, which may be traced not only in the general preciſion of his metaphyſical writings, but frequently in his modes of demonſtration. Dr Reid, during the earlier part of his life, was miniſter of New Machar in Aberdeenſhire, and afterwards Profeſſor of Philoſophy in King's College, Aberdeen.

He was a good claſſical ſcholar, and entered warmly into the beauties of the ancient authors; thence deriving a faculty of acutely diſcriminating the excellencies and defects of literary compoſition, and forming for himſelf that pure, ſimply-elegant, and perſpicuous ſtyle, which is the characteriſtic of his writings.

He inherited likewiſe, in no ſmall degree, the mathematical genius of his family; and of theſe ſtudies, it may be obſerved, that, whenever he is led to mention them, he expreſſes himſelf with ſome degree of enthuſiaſm. His maſter in Philoſophy and in Mathematics was Mr Thomas Gordon, the preſent Philoſophy Profeſſor of King's College, who has ably filled

led an academical chair for above half a century; a man reſpected for his talents, and endeared by his ſocial virtues to all who know him. Between this worthy perſon and our author there ſubſiſted through life the moſt perfect and unalterable friendſhip.

In 1742, Mr Gregory went to Edinburgh, accompanied by his mother, whoſe ſolicitude for her ſon was at that time much increaſed by the death of his elder brother George Gregory, a young man of the moſt promiſing abilities, who, in the courſe of a very liberal education to the profeſſion of phyſic, went to France in 1741, and died of a conſumption at Amiens. Of this brother, who was

but

but three years older than our author, he conſtantly retained the moſt affectionate remembrance, and ſpoke of him as of one, by whoſe death, not only his family, but the world, had ſuſtained a loſs.

At Edinburgh, where the School of Medicine was then riſing to that celebrity which has ſince ſo remarkably diſtinguiſhed it, Mr Gregory attended the Anatomical Lectures of the elder Dr Monro, of Dr Sinclair on the Theory of Medicine, and of Dr Rutherford on the Practice. He heard likewiſe the prelections of Dr Alſton on the Materia Medica and Botany, and of Dr Plummer on Chemiſtry. The Medical Society of Edinburgh, inſtituted for the free diſcuſſion

cuſſion of all queſtions relative to medicine and philoſophy, had begun to meet in 1737. Of this ſociety we find Mr Gregory a member in 1742, at the time when Dr Mark Akenſide, his fellow ſtudent, and intimate companion, was a member of the ſame inſtitution.

In the year 1745, our author went to Leyden, and attended the lectures of thoſe celebrated Profeſſors Gaubius, Albinus, and Van Royen. Of the acquaintance which he formed at this univerſity, he was wont to mention, as the moſt remarkable, the celebrated John Wilkes, Eſquire, and the Hon. Charles Townſhend; the former, courted univerſally for his agreeable manners, and the charms

of

of his witty, though too libertine converſation; the latter equally admired for his wit and pleaſantry, but dreaded for a talent of indiſcriminate ſatire, which ſubjected him not unfrequently to diſagreeable remonſtrances from the perſons whom he offended.

While at Leyden, Mr Gregory had the honour of receiving from the King's College of Aberdeen, his *Alma Mater*, who regarded him as a favourite ſon, an unſolicited degree of Doctor of Medicine; and ſoon after, on his return thither from Holland, he was elected Profeſſor of Philoſophy in the ſame Univerſity. In this capacity he read Lectures during the years 1747, 1748, and 1749,

on

on Mathematics, on Experimental Philoſophy, and on Moral Philoſophy.

In the end of 1749, however, he choſe to reſign his Profeſſorſhip of Philoſophy, his views being turned chiefly to the Practice of Phyſic, with which he apprehended the duties of this Profeſſorſhip, occupying a great portion of his time, too much interfered. Previouſly, however, to his ſettling as a Phyſician at Aberdeen, he went for a few months to the Continent; a tour of which the chief motive was probably amuſement, though, to a mind like his, certainly not without its profit in the enlargement of ideas, and an increaſed knowledge of mankind.

Some

Some time after his return to Scotland, Dr Gregory married, in 1752, Eliſabeth daughter of William Lord Forbes, a young lady, who, to the exterior endowments of great beauty and engaging manners, joined a very ſuperior underſtanding, and an uncommon ſhare of wit. With her he received a handſome addition of fortune; and during the whole period of their union, which was but for the ſpace of nine years, enjoyed the higheſt portion of domeſtic happineſs. Of her character it is enough to ſay, that her huſband, in that admired little work, *A Father's Legacy to his Daughters*, the laſt proof of his affection for them, declares, that, "while he endeavours to point out

" what they ſhould be, he draws but " a very faint and imperfect picture " of what their mother was."

The field of Medical practice at Aberdeen being at that time in a great meaſure pre-occupied by his elder brother, Dr James Gregory, and others of ſome note in their profeſſion, our author determined to try his fortunes in London. Thither accordingly he went in 1754; and being already known by reputation as a man of genius, he found an eaſy introduction to many perſons of diſtinction both in the literary and polite world. The late George, Lord Lyttelton, was his friend and patron, a nobleman whoſe character united the beſt qualities of the head and heart.

heart. An attachment which was founded on a ſtriking ſimilarity of manners, of taſtes, and of diſpoſitions, grew up into a firm and permanent friendſhip; and to this nobleman, to whom Dr Gregory was wont to communicate all his literary productions, the world is indebted for the publication of the *Comparative View of the State and Faculties of Man*, which made him firſt known as an author. Dr Gregory likewiſe enjoyed the friendſhip of the late Edward Montague, Eſq; and of his lady, the celebrated champion of the Fame of Shakeſpeare againſt the cavils and calumnies of Voltaire. At her aſſemblies, or *converſazione*, the reſort of Taſte and Genius, our author

thor had an opportunity of cultivating an acquaintance with many of the moſt diſtinguiſhed literary characters of the preſent times. But to this ingenious lady he owes obligations of a much higher nature; a friendſhip which the ſtroke of death has not diſſolved, and of which his children at this day reap the pleaſure and advantage.

In 1754, Dr Gregory was choſen Fellow of the Royal Society of London; and, daily advancing in the public eſteem, it is not to be doubted, that, had he continued his reſidence in that metropolis, his profeſſional talents would have found their reward in a very extenſive practice. But the death of his brother, Dr James Gregory,

Gregory, in November 1755, occaſioning a vacancy in the Profeſſorſhip of Phyſic in King's College Aberdeen, which he was ſollicited to fill, he returned to his native country in the beginning of the following year, and took upon him the duties of that office to which he had been elected in his abſence.

To our author the ſociety of Aberdeen had many attractions. It was there he had ſpent the moſt delightful period of his life, the ſeaſon when the heart is alive to its warmeſt affections; and there, of conſequence, he had formed his moſt cordial intimacies. Theſe had been contracted chiefly with a few perſons of diſtinguiſhed abilities and learning,

learning, whom it was now his fortune to find attached to the ſame place, and engaged in purſuits ſimilar to his own. The animoſities and mean jealouſies, which ſo often diſgrace the characters of literary men, were unknown to the friends of Gregory, who, educated in one ſchool, profeſſing no oppoſite tenets, or contending principles, ſeem to have united themſelves, as in a common cauſe, the defence of virtue, of religion, and of truth. The philoſophy of Reid, of Campbell, of Beattie, and of Gerard, which places virtue on an unalterable baſis, gives ſtability to morals, and vindicates the ſovereignty of common ſenſe, may become unfaſhionable in an age when all firſt

principles

principles are ridiculed, and to doubt, which Ariſtotle held to be but the forerunner of knowledge, is found to be the *ultimatum* of human wiſdom. But the ſceptical ſyſtem can never hope for a durable, far leſs an extenſive prevalence with mankind. The mind of man has no preference for intellectual obſcurity, but is ever unhappy while undecided; and he who walks with ſecurity, believing he enjoys the full illumination of the ſun, will not eaſily be convinced that he is groping in the dark.

It would be curious, in many inſtances, to trace the hiſtory of thoſe literary compoſitions which have inſtructed or amuſed the world, and to mark the progreſs from their firſt rude

rude ſketches to their complete form and ultimate perfection. Some of the moſt admired works of thoſe philoſophers I have mentioned, owed their origin to a literary ſociety, or rather club, (for it was a convivial meeting in a tavern), which was held weekly in Aberdeen, where a part of the entertainment of the evening was the reading of a ſhort Eſſay, compoſed by each of the members in his turn. The projectors of this inſtitution, which the vulgar and uninitiated denominated the *Wiſe Club*, were Dr Reid and Dr Gregory. The ſociety conſiſted chiefly of ſome of the Profeſſors of the King's and Mariſchal Colleges of Aberdeen; but admitted, likewiſe, ſeveral gentlemen of the

the place, of a literary turn, or of agreeable converſation. Beſides the more formal compoſitions read as diſcourſes by the members, a literary or philoſophical queſtion was propoſed each night for the ſubject of converſation at the ſubſequent meeting. It was the duty of the propoſer of the queſtion to open the diſcuſſion, and afterwards to abſtract or digeſt the opinions of the ſeveral members in the form of an Eſſay, which was engroſſed in the *Album* of the ſociety. Of ſuch abſtracts there are ſeveral yet exiſting, compoſed by Dr Gregory, chiefly on philoſophical, moral, and political queſtions; and in ſome of theſe are to be found a few favourite ideas which he afterwards am-

 plified,

plified, and which appear to great advantage in thoſe works which he gave to the public.

In this ſociety Dr Gregory read, as ſeparate diſcourſes, thoſe Eſſays which he afterwards connected and methodiſed, and which were firſt publiſhed in 1764, under the title of *A Comparative View of the State and Faculties of Man with thoſe of the Animal World.* The original Eſſays were certainly written without any deſign of forming a connected work: But being the reſult of a few principles, with regard to which the author had long ſettled his belief, and containing at leaſt no diſcrepancies of ſentiment, it was no ſooner determined to throw them into one work, than it became

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an eaſy matter to point out a connection which ſeemed to link the whole together. This Dr Gregory has done in the Preface to the Comparative View; but the plan, which is there given with conſiderable diffuſion, may perhaps become more perſpicuous by being epitomiſed.

The condition of man in ſociety may be viewed in three principal aſpects. Man, in his ſavage ſtate, is diſtinguiſhed by the higheſt improvement of his animal and corporeal faculties, and a proportional neglect of his mental and intellectual powers. When ſociety is more advanced, the ſocial affections begin to diſplay themſelves; the heroic virtues are cultivated; war becomes regulated by principles

ciples of honour; and the ſpirit of patriotiſm calls forth the higheſt exertions of courage and of generoſity. A ſucceeding age beholds a people ſo characterized extending their territory, cultivating an intercourſe with foreign nations, acquiring wealth by commerce, and advancing to the period of refinement and of luxury. In this laſt ſtage, the heroic virtues give place to a paſſion for the objects of Taſte in the productions of the elegant arts. The wants which luxury creates ſtimulate invention, and excite induſtry to ſupply them. Enlargement of intercourſe refines the general manners, and eaſe and leiſure invite to the improvement of the underſtanding in ſpeculative reſearches.

To

To ſuppoſe the poſſibility of any nation, or body of men, uniting the peculiar advantages which characteriſe each of theſe ſeveral ſtages, is evidently a chimera: But it appeared to the author, that, however impoſſible it might be to realize this idea in ſociety at large, it was practicable among individuals. It ſeemed to him not unreaſonable to think, that a man endowed with the moſt perfect uſe of his bodily powers, might attain likewiſe to the higheſt improvement of his mental endowments; that he might unite the heroic virtues with the reliſh for beauty and elegance; that he might join ſimplicity of manners to true politeneſs, and cultivate

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at once the virtues of the heart and the powers of the underſtanding.

Such is the prevalent chain of idea which certainly may be found to run through the different parts of this Eſſay: Yet, after all, it is not to be denied that the *Comparative View* cannot, with any propriety, be conſidered as a regular or connected work; and he, perhaps, who reads in the preface this after-deviſed arrangement, may not think the traces of it extremely apparent in the book itſelf. But the merits of this work are independent of methodical ſtructure; and are ſuch as have deſervedly ranked its author among the moſt uſeful, as well as elegant writers of his time. His reflections on the manners, habits,

bits, and diſpoſitions of mankind, are the reſult of an attentive and moſt diſcriminating obſervation of the human character; his rules of conduct are the united ſuggeſtions of prudence and philanthropy; and his ſentiments on the ſubjects of Taſte ariſe, in general, from a very juſt, and often a very acute perception of excellence and defect, of beauty and deformity.

Among the moſt uſeful parts of this work, we may reckon the author's obſervations, in the firſt ſection, on the management of infants, and the education of children; and, in the laſt, his reflections on Religion, as favourable to virtue, to benevolent affections, and to the general happineſs of ſociety.

If

If it is a certain fact that all animals, except man, enjoy every pleasure of their nature without pain and ſickneſs, and, abſtracting from accident, arrive at the natural period of their being; he certainly deſerves eminently well of ſociety who ſhall point out the means of extending, in any degree, thoſe advantages to mankind, which are enjoyed by the inferior part of the creation. This merit will be allowed to Dr Gregory by every perſon who peruſes thoſe excellent obſervations contained in the firſt ſection of the Comparative View; in which he ſhews that a large ſhare of the calamities of mankind are not imputable to Nature, but are chargeable to the account of their own

own folly and caprice. Such are thoſe evils which ariſe from the miſ-management of infants, and the pre-poſterous ſeverity of the education of children: Evils which theſe excellent obſervations of our author have al-ready contributed in a great meaſure to exterminate. The abſurdity, in-deed, of many of thoſe practices which the writer had to combat, will perhaps leave poſterity in doubt that they had ever prevailed in a civilized country: For who would readily be-lieve that there ever was a period when children were crammed with phyſic inſtead of food, deprived of the uſe of their limbs, and denied the benefit of freſh air and exerciſe? With reſpect, indeed, to our ſyſtem

of early education, our author's obſervations, though certainly juſt, have not been attended with the ſame ſucceſs. We have yet to lament with this elegant writer, that "the happieſt period of human life, the days "of health, chearfulneſs, and innocence, on which we always reflect "with pleaſure, not without ſome "mixture of regret, are ſpent in the "midſt of tears, puniſhment, and ſlavery; and this to anſwer no other "end, but to make a child a man "ſome years before Nature intended "he ſhould be one."

In our author's obſervations on Religion, he treats his ſubject with more method, and with greater cloſeneſs of reaſoning, than we find in any other part

part of his work. He traces accurately the origin of ſcepticiſm, and points out its effects upon the mind, the temper, and upon the heart. He accounts with ingenuity for the zeal of making proſelytes to infidelity; and he treats judiciouſly of the influence of Religion, conſidered as a ſcience, as a rule of life and manners, and, finally, as engaging and intereſting the affections.

But the moſt pleaſing, perhaps the moſt ingenious part of this little work, is that where the author treats of the cultivation of Taſte, and of the pleaſure ariſing from ſuch works of genius as are addreſſed to the imagination and to the heart. He ſhews the advantages which Taſte has yet to

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reap from an union with philoſophy, and plauſibly accounts for the ſuperiority of the ancients to the moderns in moſt of the fine arts from that union. On the other hand, he wiſely cautions againſt the admiſſion of a falſe ſpirit of philoſophy inſtead of the true, and points out the danger of that error by a ſtrong example, the introduction of metaphyſical ſubtilty into hiſtorical compoſition *.

The

* Nor leſs the blemiſh, though of different kind,
From falſe Philoſophy's conceits refin'd!
Her ſubtle influence on Hiſtory ſhed
Strikes the fine nerve of admiration dead,
(That nerve deſpiſed by ſceptic ſons of earth
Yet ſtill a vital ſpring of human worth),
This artful juggler, with a ſkill ſo nice,
Shifts the light forms of virtue and of vice,

That

The *Comparative View*, firſt publiſhed in 1764, was conſiderably enlarged by the author in a ſecond edition.

Dr Gregory remained at Aberdeen till the end of the year 1764, when, urged by a very laudable ambition, and preſuming on the reputation he had acquired as affording a reaſonable proſpect of ſucceſs in a more extended field of practice, he changed his place of reſidence for Edinburgh. His friends

That e'er this wakens ſcorn, or that delight,
Behold, they both are vaniſh'd from the ſight;
And Nature's warm affections thus deſtroy'd,
Leave in the puzzled mind a lifeleſs void.

Hayley's Eſſay on Hiſtory, Ep. 5.

In a note on this paſſage, Mr Hayley acknowledges, that he has borrowed the ideas chiefly from the excellent obſervations on Hiſtory in Dr Gregory's *Comparative View*.

friends in that metropolis had repre-ſented to him the ſituation of the College of Medicine as favourable to his views of filling a Profeſſorial chair in that Univerſity, which accordingly he obtained in 1766, on the reſignation of Dr Rutherford, Profeſſor of the Practice of Phyſic. In the ſame year he had the honour of being appointed firſt Phyſician to his Majeſty for Scotland, on the death of Dr Whytt.

On his firſt eſtabliſhment in the Univerſity of Edinburgh, Dr Gregory gave lectures on the Practice of Phyſic, during the years 1767, 1768, and 1769. Afterwards, by agreement with Dr Cullen, Profeſſor of the Theory of Phyſic, theſe two eminent

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men gave alternate courſes of the Theory and of the Practice.

As a public ſpeaker, Dr Gregory's manner was ſimple, natural, and animated. Without the graces of oratory, which the ſubject he had to treat in a great degree precluded, he expreſſed his ideas with uncommon perſpicuity, and in a ſtyle happily attempered between the formality of ſtudied compoſition and the eaſe of converſation. It was his cuſtom to premeditate, for a ſhort time before entering the College, the ſubject of his lecture, conſulting thoſe authors to whom he had occaſion to refer, and marking in ſhort notes the arrangement of his intended diſcourſe. Then fully maſter of his ſubject, and,

confident

confident of his own powers, he truſted to his natural facility of expreſſion to convey thoſe opinions which he had maturely deliberated. The only lectures which he committed fully to writing, were thoſe introductory diſcourſes which he read at the beginning of his annual courſe, and which are publiſhed in theſe volumes under the title of *Lectures on the Duties and Qualifications of a Phyſician.* Of theſe, which were written with no view to publication, many copies were taken by his pupils, and ſome from the original manuſcript, which he freely lent for their peruſal. On hearing that a copy had been offered for ſale to a bookſeller, it became neceſſary to anticipate a fraudulent, and perhaps

perhaps a mutilated publication, by authoriſing an impreſſion from a corrected copy, of which he gave the profits to a favourite pupil.

In this work, the author had in view chiefly two objects: *Firſt*, To point out thoſe accompliſhments, and that temper and character, which qualify a Phyſician for the practical duties of his profeſſion; and, *ſecondly*, to lay down thoſe rules of inquiry, which, as he judged, were neceſſary to be obſerved in proſecuting the ſtudy of Medicine, conſidered as a branch of natural ſcience. His obſervations on the former of theſe ſubjects, particularly on the delicate attentions which are due to the feelings of thoſe whoſe minds are weak-

ened by diſeaſe, are equally the reſult of the author's acquaintance with human nature, and of that of humanity of temper and elegance of mind, which diſtinguiſh all his moral writings.

Nor does his character appear to leſs advantage in his liberal and diſintereſted remarks on phyſic, conſidered as a *lucrative trade*, which are expreſſed with the ſpirit and animation natural to one who felt for the real dignity of his profeſſion, and was aſhamed of the unworthy artifices, and the ſervile manners by which it has been too often degraded.

The remarks contained in the three firſt lectures of this volume, on theſe and ſome other ſubjects highly intereſting

tereſting to the practical Phyſician, fully juſtify our author's general poſition, "That the profeſſion of Me-"dicine requires a more comprehen-"ſive mind than any other." Of this, indeed, no one can doubt who reflects for a moment on the great variety of ſpeculative knowledge, and of literary accompliſhments, which enters into a Medical education; and on the ſagacity, addreſs, and knowledge of the world, which are neceſſary to direct the Phyſician in the courſe of his practice. Thoſe who were acquainted with Dr Gregory, know in how remarkable a degree all the various talents and accompliſhments which he holds forth to his pupils, as the gifts either of Nature

ture or of education, were united in himſelf.

The laſt three lectures relate chiefly to Medicine, conſidered as a branch of natural knowledge; and they will probably be regarded by the more intelligent of his readers as the moſt valuable part of the volume. They diſplay more fully than any of the author's other works, the extent of his philoſophical views; and it is perhaps from them that we are beſt enabled to form a judgment of the loſs which the ſcience of Medicine ſuſtained by his death. It is indeed impoſſible to read them without feeling a lively regret that his benevolent and enlightened exertions for its advancement were ſo early interrupted.

It

It has been remarked, and perhaps not altogether without reaſon, that too much ſtreſs has been laid by ſome metaphyſical writers on the *method of philoſophiſing*; and that thoſe who have employed themſelves the moſt in ſtudying its rules, as they are laid down by Lord Bacon, have ſeldom contributed much to the improvement of natural knowledge. Of thoſe who have diſtinguiſhed themſelves lately in Phyſics and Chemiſtry, it is certain that by far the greater number have copied their plan of inquiry rather from the *Principia* and the *Optics* of *Sir Iſaac Newton*, than from the general ſpeculations in the *Novum Organon*. The truth is, that, in Phyſics and Chemiſtry, the rules of

of inveſtigation are very few and ſimple; and although it was long before they occurred to Philoſophers, yet, when they have once been exemplified by a few good models, they recommend themſelves ſo naturally to the common ſenſe of mankind, that it remains a great wonder how the world ſhould have been for ſo many ages impoſed on by Theories which reſted on mere conjecture. Lord Bacon had undoubtedly the merit of firſt ſtating theſe rules fully and explicitly; but now, when they have been ſo happily applied to their practical uſe by Newton and his followers, it may perhaps be found more eaſy to convey a diſtinct idea of them to ſtudents by particular examples,

than

than by general illuſtrations. Although, however, all this ſhould be granted with reſpect to Phyſics and Chemiſtry, it will not apply to the ſcience of Medicine, which has many difficulties peculiar to itſelf; and which, beſides the rules of inveſtigation common to it with all the branches of natural knowledge, requires a variety of others, founded on the particular nature of the ſubjects about which it is converſant, and adapted to the preſent ſtate of the Medical art. Some of theſe rules are hinted at by Lord Bacon, who, though no Phyſician, poſſeſſed (in the judgment of Dr Gregory) "as juſt and com-
"prehenſive views in medicine as
"any Phyſician who ever wrote,"

but

but who, at the ſame time, to do complete juſtice to the ſubject, required a more extenſive and accurate knowledge of medical facts, and of the hiſtory of the ſcience, than could be expected from one who was not educated to Phyſic as a profeſſion. The remarks and illuſtrations, accordingly, of Dr Gregory, not only form a very valuable commentary on ſome of Bacon's principles, but ſuggeſt a variety of original and important hints to medical inquirers. The wild and viſionary ſyſtems which ſome of theſe have lately offered to the world, and which are too apt to intoxicate young and inexperienced minds, are a ſufficient proof, that, however generally the true method of inveſtigation may be

be underſtood or adopted in ſome other branches of ſcience, an illuſtration of it, adapted to the peruſal of ſpeculative Phyſicians, was by no means ſuperfluous.

The Lectures on the Duties and Qualifications of a Phyſician were firſt publiſhed in 1770, and afterwards in an enlarged and more perfect form in 1772.

In the ſame year, 1772, Dr Gregory publiſhed *Elements of the Practice of Phyſic, for the uſe of Students*; a work intended ſolely for his own pupils, and to be uſed by himſelf as a text-book to be commented upon in his courſe of lectures. In an advertiſement prefixed to this work, he ſignified his intention of comprehend-

ing in it the whole ſeries of diſeaſes of which he treated in his lectures on the Practice of Phyſic; but this intention he did not live to accompliſh, having brought down the work no further than to the end of the claſs of Febrile Diſeaſes.

In thoſe introductory lectures already mentioned, he had given his ſentiments at large with reſpect to the proper mode of conducting medical inquiries in the preſent imperfect ſtate of the ſcience; and, in ſtrict conformity with thoſe ſentiments, we obſerve from this ſyllabus of his courſe that he conducted his academical lectures. In theſe, he never attempted to miſlead the ſtudent by flattering views of the perfection of the ſcience; but

but was, on the contrary, anxious to point out its defects; wiſely judging, that a thorough ſenſe of the imperfection of an art or ſcience is the firſt ſtep towards its improvement. In this view he was careful to expoſe the fallaciouſneſs of the ſeveral theories and hypotheſes which have had the moſt extenſive currency, and perpetually inculcated the danger of ſyſtematizing with a limited experience, or an imperfect knowledge of facts.

Yet in this work it will appear, from the order in which he has treated of the ſeveral diſeaſes, that he did not entirely neglect the ſyſtematic arrangements of other authors. Theſe, however, he warned his pupils, that he had not adopted from any conviction

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of the rectitude of thoſe theories to which they referred, but only as affording that degree of method, and regularity of plan, which is found to be the beſt help to the ſtudy of any ſcience.

Conſidering a rational theory of Phyſic to be as yet a *deſideratum*, it was his object to communicate to his pupils the greateſt portion of practical knowledge, as the only baſis on which ſuch a theory could ever be reared. His method, in treating of the ſeveral diſeaſes, was firſt to mention thoſe ſymptoms which are underſtood among Phyſicians to characteriſe or define a diſeaſe; proceeding from the general to the more particular ſeries of ſymptoms, and their occaſional

occaſional varieties; to point out accurately the *diagnoſtic* ſymptoms, or thoſe by which one diſeaſe is eſſentially diſtinguiſhed from others that reſemble it, and to mark likewiſe the *prognoſtics* by which a phyſician is enabled to conjecture of the probable event of a diſeaſe, whether favourable or otherwiſe. He then proceeded to ſpecify the various cauſes, predisposing, occaſional, and proximate; accounting, as far as he thought could be done on juſt principles, for the appearance of the ſeveral ſymptoms; and, finally, he pointed out the general plan of cure, the particular remedies to be employed, and the cautions requiſite in the adminiſtration of them.

Thus

Thus desirous of establishing the science of Medicine upon the solid foundation of Practice and Experience; and knowing that many things asserted as facts by medical writers have been assumed on a very careless observation, while confirming a favourite Theory; and that, on the other hand, many real and important facts have, from the same spirit of system, been explained away and discredited, he constantly endeavoured, both by his precept and example, to inculcate to his pupils the necessity of extreme caution either in admitting, or in denying, medical facts, or what are commonly given as such. To the desire of enforcing this necessary caution is owing that multitude of

queries

queries reſpecting matters of fact, as well as matters of opinion, which occurs in the *Elements of the Practice of Phyſic.*

Dr Gregory, ſoon after the death of his wife, and, as he himſelf ſays, "for the amuſement of his ſolitary "hours," employed himſelf in the compoſition of that admirable tract, entitled, *A Father's Legacy to his Daughters;* a work, which, though certainly never intended by its author for the public eye, it would have been an unwarrantable diminution of his fame, and a capricious refuſal of a general benefit to mankind, to have limited to the ſole purpoſe for which it was originally deſigned. It was therefore, with great propriety, publiſhed

liſhed after the author's death by his eldeſt ſon.

It will be readily allowed, that, among all the objects of human reſearch, there is none more important than the deviſing of a rational ſyſtem of Education; yet there is no ſubject on which the minds of the thinking part of mankind have ſo little attained to fixed and ſettled principles. The reaſon ſeems to have been, that to form ſuch a ſyſtem of education, requires an union of ſuch qualities, both of the head and heart, as are rarely found aſſociated in the ſame writer. In ſome, a vivid imagination, and a talent for forming hypotheſes, are the ſubſtitutes for knowledge of the world; and in others, an intimate

intimate knowledge of the world has led to an actual depravity of principle, and a ſceptical diſbelief of the immutable diſtinctions between virtue and vice. Among the phaenomena of the preſent age, we have ſeen a ſyſtem of education by a Philoſopher, whoſe conduct in life gave inconteſtible ſignatures of inſanity; and the precepts of a Father to a Son, teaching that virtue is a ſuperfluous ingredient in the character of a well bred gentleman.

Dr Gregory had read the ſyſtem of *Rouſſeau*, as is evident from this little treatiſe, in which he has adopted what appeared to him of real value: But in the character of *Sophia*, and in the plan of her education, he

ſaw both imperfection and abſurdity. Rouſſeau's *Sophia* might have been a fit companion for his *Emilius*, whoſe mind was as uninformed as her own. It was perhaps proper, too, that the wife of *Emilius* ſhould have no other religion than what ſhe learned from her huſband. But the buſineſs of the French Philoſopher was to delineate imaginary characters, and to write a romance: The purpoſe of our author was to tender to his children, in the ſober language of prudence and paternal affection, thoſe precepts which he judged moſt conducive to their honour and advantage;—to point out to them thoſe virtues and accompliſhments which ſhould render them at once amiable and reſpectable in the

eyes

eyes of the worthieſt part of the other ſex.

Religion appeared to him of eſſential importance to the female ſex, either as a ſupport in a life of ſuffering, and a conſolation under domeſtic misfortunes; or as a ſalutary reſtraint in a life of diſſipation. In the peruſal of books of religion, he judiciouſly recommends ſuch only as are addreſſed to the heart, and whoſe tendency is to inſpire pious and devout affections; and he prudently cautions the female mind againſt the bigotry of ſyſtem and the entanglement of controverſy. The exterior forms of religion appeared to him of ſo ſubordinate a nature, when compared to its eſſential principles, that,

when

when the latter agree, he conſidered all choice in the former as merely a matter of taſte. Preferring himſelf the forms of the Church of Scotland, in which he was educated, he recommended to his daughters the worſhip of the Church of England, to which their mother was attached.

The elegancies of manner, and the graces of deportment, which, in *Cheſterfield's* plan of education, uſurp a ſovereignty over every virtue, and every talent that can adorn human nature, were ſeen by our author through no falſe or illuſive medium. They hold their due rank with him, as eſſential to the character of an amiable and accompliſhed woman, but are ever ſubordinate to, and even engrafted

grafted on, moral excellence. He recommends delicacy of ſentiment as the parent of delicacy of manner, and a feeling heart as the baſis of politeneſs.

To the maxims of prudence contained in this little treatiſe, and to the rules of female conduct in all the important relations of life, it is impoſſible to pay a compliment beyond their merits. The predominant feature of the mind of Gregory was GOOD SENSE; a gift of Nature not always attending on Genius; but when united, as in him, with acuteneſs of intellect, forming a perfect accompliſhment for the moſt uſeful of all taſks, that of a moral writer.

Theſe

Theſe letters to his daughters were evidently written under the impreſſion of an early death, which Dr Gregory had reaſon to apprehend from a conſtitution ſubject to the gout, which had begun to ſhew itſelf at irregular intervals, even from the 18th year of his age. His mother, from whom he inherited that diſeaſe, died ſuddenly in 1770, while ſitting at table. Dr Gregory had prognoſticated for himſelf a ſimilar death; an event of which, among his friends, he often talked, but had no apprehenſion of the nearneſs of its approach. In the beginning of the year 1773, in converſation with his ſon, the preſent Dr James Gregory, the latter remarking, that having, for the three

three preceding years, had no return of a fit, he might make his account with a pretty ſevere attack at that ſeaſon, he received the obſervation with ſome degree of anger, as he felt himſelf then in his uſual ſtate of health. The prediction, however, was too true; for, having gone to bed on the 9th of February 1773, with no apparent diſorder, he was found dead in the morning. His death had been inſtantaneous, and probably in in his ſleep; for there was not the ſmalleſt diſcompoſure of limb or of feature,—a perfect *Euthanaſia.*

Dr Gregory, in perſon, was conſiderably above the middle ſize. His frame of body was compacted with ſymmetry, but not with elegance.

His

His limbs were not active; he ſtooped ſomewhat in his gait; and his countenance, from a fullneſs of feature, and a heavineſs of eye, gave no external indication of ſuperior power of mind or abilities. It was otherwiſe when engaged in converſation. His features then became animated, and his eye moſt expreſſive. He had a warmth of tone and of geſture which gave a pleaſing intereſt to every thing which he uttered: But, united with this animation, there was in him a gentleneſs and ſimplicity of manner, which, with little attention to the exterior and regulated forms of politeneſs, was more engaging than the moſt finiſhed addreſs. His converſation flowed with eaſe; and,

when

when in company with literary men, without affecting a display of knowledge, he was liberal of the ſtores of his mind.

He poſſeſſed a large ſhare of the ſocial and benevolent affections, which, in the exerciſe of his profeſſion, manifeſted themſelves in many nameleſs, but important attentions to thoſe under his care; attentions which, proceeding in him from an extended principle of humanity, were not ſquared to the circumſtances or rank of the patient, but ever beſtowed moſt liberally where they were moſt requiſite. In the care of his pupils, he was not ſatisfied with a faithful diſcharge of his public duties. To many of theſe, ſtrangers in the coun-

try, and far removed from all who had a natural intereſt in their concerns, it was a matter of no ſmall importance to enjoy the acquaintance and countenance of one ſo univerſally reſpected and eſteemed. Through him they found an eaſy introduction to an enlarged and elegant ſociety; and, what to them was ſtill more valuable, they experienced in him a friend who was ever eaſy of acceſs, and ready to aſſiſt them to the utmoſt with his counſel and patronage.

The ſame ſpirit of philanthropy endeared him in a particular manner to his intimate friends, by whom he was loved with a degree of fervour approaching to enthuſiaſm. The beautiful lines in the concluſion of

The Minſtrel are conceived in the higheſt ſpirit of poetry, but are not the leſs expreſſive of the genuine and heartfelt affection of the Poet *.

Dr

* I fain would ſing:—but ah! I ſtrive in vain.
Sighs from a breaking heart my voice confound.—
With trembling ſtep, to join yon weeping train
I haſte, where gleams funereal glare around,
And mix'd with ſhrieks of woe, the knells of death reſound.
Adieu, ye lays, that fancy's flowers adorn,
The ſoft amuſement of the vacant mind!
He ſleeps in duſt, and all the muſes mourn,
He, whom each virtue fir'd, each grace refin'd,
Friend, teacher, pattern, darling of mankind!
He ſleeps in duſt.—Ah, how ſhould I purſue
My theme!——To heart-conſuming grief reſign'd,
Here on his recent grave I fix my view,
And pour my bitter tears.——Ye flowery lays, adieu!

Art

Dr Gregory lived in great intimacy with moſt of the Scottiſh literati of his time. In the latter period of his life, while reſiding at Edinburgh, Drs Robertſon and Blair, David Hume, John Home, Lord Monboddo, Lord Kaimes, the elder Mr Tytler, were his particular friends. The laſt, endeared to him by

Art thou my G * * * * * * for ever fled!
And am I left to unavailing woe!
When fortune's ſtorms aſſail this weary head,
Where cares long ſince have ſhed untimely ſnow,
Ah! now for comfort whither ſhall I go!
No more thy ſoothing voice my anguiſh chears:
Thy placid eyes with ſmiles no longer glow,
My hopes to cheriſh, and allay my fears.—
'Tis meet that I ſhould mourn:—flow forth afreſh my tears.

Beattie's Minſtrel, Canto 2.

by early acquaintance, and long habits of mutual attachment, he appointed a guardian of his children.

He left three ſons,—James Gregory, M. D. now Profeſſor of the Theory of Medicine in the Univerſity of Edinburgh, the able and reſpectable ſucceſſor of his father; William Gregory, M. A. of Baliol College, Oxford, Rector of St Mary Breadman, and one of the Six Preachers in the Cathedral Church of Canterbury; John, who died in 1783: And two daughters,—Dorothea, the wife of the Rev. Mr Archibald Aliſon of Baliol College, and Anne-Margaret, married to John Forbes, Eſq; of Blackford, in the county of Aberdeen.

A

FATHER's LEGACY.

A

FATHER's LEGACY

TO HIS

DAUGHTERS.

PREFACE.

THAT the ſubſequent Letters were written by a tender Father, in a declining ſtate of health, for the inſtruction of his Daughters, and not intended for the Public, is a circumſtance which will recommend them to every one who conſiders them in the light of admonition and advice. In ſuch domeſtic intercourſe, no ſacrifices are made to prejudices, to cuſtoms, to faſhionable opinions. Paternal love, paternal care, ſpeak their

their genuine ſentiments, undiſguiſed and unreſtrained. A father's zeal for his daughters improvement, in whatever can make a woman amiable, with a father's quick apprehenſion of the dangers that too often ariſe, even from the attainment of that very point, ſuggeſt his admonitions, and render him attentive to a thouſand little graces and little decorums, which would eſcape the niceſt moraliſt who ſhould undertake the ſubject on unintereſted ſpeculation. Every faculty is on the alarm, when the objects of ſuch tender affection are concerned.

In the writer of theſe Letters, paternal tenderneſs and vigilance were doubled,

doubled, as he was at that time ſole parent, death having before deprived the young ladies of their excellent mother. His own precarious ſtate of health inſpired him with the moſt tender ſolicitude for their future welfare; and though he might have concluded that the impreſſion made by his inſtruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan condition ſuggeſted to him this method of continuing to them thoſe advantages.

The Editor is encouraged to offer this Treatiſe to the Public, by the very favourable reception which the reſt of his father's works have met with.

with. The Comparative View of the State of Man and other Animals, and the Eſſay on the Office and Duties of a Phyſician, have been very generally read; and, if he is not deceived by the partiality of his friends, he has reaſon to believe they have met with general approbation.

In ſome of thoſe tracts, the Author's object was to improve the taſte and underſtanding of his reader; in others to mend his heart; in others, to point out to him the proper uſe of philoſophy, by ſhewing its application to the duties of common life. In all his writings, his chief view was the good of his fellow-creatures; and as thoſe among his friends, in whoſe

taſte

taſte and judgment he moſt confided, think the publication of this ſmall work will contribute to that general deſign, and at the ſame time do honour to his memory, the Editor can no longer heſitate to comply with their advice in communicating it to the Public.

THE

CONTENTS.

N

A

FATHER's LEGACY

TO HIS

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MY DEAR GIRLS,

YOU had the misfortune to be deprived of your mother, at a time of life when you were inſenſible of your loſs, and could receive little benefit either from her inſtruction or her example.—Before this comes to your hands, you will likewiſe have loſt your father.

I have had many melancholy reflections on the forlorn and helpleſs ſituation you muſt be in, if it ſhould pleaſe God to remove me from you, before you arrive at that period of life, when you will be able to think and act for yourſelves. I know mankind too well. I know their falſehood, their diſſipation, their coldneſs to all the duties of friendſhip and humanity. I know the little attention paid to helpleſs infancy.—You will meet with few friends diſintereſted enough to do you good offices, when you are incapable of making them any return, by contributing to their intereſt or their pleaſure, or even to the gratification of their vanity.

I have been ſupported under the gloom naturally ariſing from theſe reflections, by a reliance on the goodneſs of that Providence

Providence which has hitherto preſerved you, and given me the moſt pleaſing proſpect of the goodneſs of your diſpoſitions; and by the ſecret hope that your mother's virtues will entail a bleſſing on her children.

The anxiety I have for your happineſs has made me reſolve to throw together my ſentiments relating to your future conduct in life. If I live for ſome years, you will receive them with much greater advantage, ſuited to your different geniuſes and diſpoſitions. If I die ſooner, you muſt receive them in this very imperfect manner,—the laſt proof of my affection.

You will all remember your father's fondneſs, when perhaps every other circumſtance relating to him is forgotten.

This

This remembrance, I hope, will induce you to give a ſerious attention to the advices I am now going to leave with you. —I can requeſt this attention with the greater confidence, as my ſentiments on the moſt intereſting points that regard life and manners, were entirely correſpondent to your mother's, whoſe judgment and taſte I truſted much more than my own.

You muſt expect, that the advices which I ſhall give you will be very imperfect, as there are many nameleſs delicacies, in female manners, of which none but a woman can judge.—You will have one advantage by attending to what I am going to leave with you; you will hear, at leaſt for once in your lives, the genuine ſentiments of a man who has no intereſt in flattering or deceiving you.—

I ſhall throw my reflections together without any ſtudied order; and ſhall only, to avoid confuſion, range them under a few general heads.

You will ſee, in a little treatiſe of mine juſt publiſhed, in what an honourable point of view I have conſidered your ſex; not as domeſtic drudges, or the ſlaves of our pleaſures, but as our companions and equals; as deſigned to ſoften our hearts, and poliſh our manners; and, as Thomſon finely ſays,

> To raiſe the virtues, animate the bliſs,
> And ſweeten all the toils of human life.

I ſhall not repeat what I have there ſaid on this ſubject; and ſhall only obſerve, that, from the view I have given of your natural character, and place in ſociety,

there

there arifes a certain propriety of conduct peculiar to your fex. It is this peculiar propriety of female manners of which I intend to give you my fentiments, without touching on thofe general rules of conduct by which men and women are equally bound.

While I explain to you that fyftem of conduct which I think will tend moft to your honour and happinefs, I fhall, at the fame time, endeavour to point out thofe virtues and accompliſhments which render you moft refpectable and moft amiable in the eyes of my own fex.

RELI-

RELIGION.

THOUGH the duties of religion, ſtrictly ſpeaking, are equally binding on both ſexes, yet certain differences in their natural character and education, render ſome vices in your ſex particularly odious. The natural hardneſs of our hearts, and ſtrength of our paſſions, inflamed by the uncontrouled licence we are too often indulged with in our youth, are apt to render our manners more diſſolute, and make us leſs ſuſceptible of the finer feelings of the heart. Your ſuperior delicacy, your modeſty, and the uſual ſeverity of your education, preſerve you, in a great meaſure, from any temptation to thoſe vices to which we are moſt ſub-

jected. The natural ſoftneſs and ſenſibility of your diſpoſitions particularly fit you for the practice of thoſe duties where the heart is chiefly concerned. And this, along with the natural warmth of your imaginations, renders you peculiarly ſuſceptible of the feelings of devotion.

There are many circumſtances in your ſituation that peculiarly require the ſupports of religion to enable you to act in them with ſpirit and propriety. Your whole life is often a life of ſuffering. You cannot plunge into buſineſs, or diſſipate yourſelves in pleaſure and riot, as men too often do, when under the preſſure of misfortunes. You muſt bear your ſorrows in ſilence, unknown and unpitied. You muſt often put on a face of ſerenity and chearfulneſs, when your hearts are torn with anguiſh, or ſinking in deſpair.

Then

Then your only reſource is in the conſolations of religion. It is chiefly owing to theſe that you bear domeſtic misfortunes better than we do.

But you are ſometimes in very different circumſtances, that equally require the reſtraints of religion. The natural vivacity, and perhaps the natural vanity of your ſex, is very apt to lead you into a diſſipated ſtate of life, that deceives you, under the appearance of innocent pleaſure; but which in reality waſtes your ſpirits, impairs your health, weakens all the ſuperior faculties of your minds, and often ſullies your reputation. Religion, by checking this diſſipation, and rage for pleaſure, enables you to draw more happineſs, even from thoſe very ſources of amuſement, which, when too frequently applied

applied to, are often productive of ſatiety and diſguſt.

Religion is rather a matter of ſentiment than reaſoning. The important and intereſting articles of faith are ſufficiently plain. Fix your attention on theſe, and do not meddle with controverſy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourſelves. It ſpoils the temper, and, I ſuſpect, has no good effect on the heart.

Avoid all books, and all converſation, that tend to ſhake your faith on thoſe great points of religion which ſhould ſerve to regulate your conduct, and on which your hopes of future and eternal hapineſs depend.

Never

Never indulge yourſelves in ridicule on religious ſubjects, nor give countenance to it in others, by ſeeming diverted with what they ſay. This, to people of good breeding, will be a ſufficient check.

I wiſh you to go no farther than the ſcriptures for your religious opinions. Embrace thoſe you find clearly revealed. Never perplex yourſelves about ſuch as you do not underſtand, but treat them with ſilent and becoming reverence.—I would adviſe you to read only ſuch religious books as are addreſſed to the heart, ſuch as inſpire pious and devout affections, ſuch as are proper to direct you in your conduct, and not ſuch as tend to entangle you in the endleſs maze of opinions and ſyſtems.

Be punctual in the ſtated performance of your private devotions, morning and evening. If you have any ſenſibility or imagination, this will eſtabliſh ſuch an intercourſe between you and the Supreme Being, as will be of infinite conſequence to you in life. It will communicate an habitual chearfulneſs to your tempers, give a firmneſs and ſteadineſs to your virtue, and enable you to go through all the viciſſitudes of human life with propriety and dignity.

I wiſh you to be regular in your attendance on public worſhip, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of ſome active duty in life, to which they ſhould always give place.—In your behaviour at public worſhip,

worſhip, obſerve an exemplary attention and gravity.

That extreme ſtrictneſs which I recommend to you in theſe duties, will be conſidered by many of your acquaintance as a ſuperſtitious attachment to forms; but in the advices I give you on this and other ſubjects, I have an eye to the ſpirit and manners of the age. There is a levity and diſſipation in the preſent manners, a coldneſs and liſtleſſneſs in whatever relates to religion, which cannot fail to infect you, unleſs you purpoſely cultivate in your minds a contrary bias, and make the devotional taſte habitual.

Avoid all grimace and oſtentation in your religious duties. They are the uſual cloaks of hypocriſy; at leaſt they ſhew a weak and vain mind.

Do

Do not make religion a ſubject of common converſation in mixed companies. When it is introduced, rather ſeem to decline it. At the ſame time, never ſuffer any perſon to inſult you by any fooliſh ribaldry on your religious opinions, but ſhew the ſame reſentment you would naturally do on being offered any other perſonal inſult. But the ſureſt way to avoid this, is by a modeſt reſerve on the ſubject, and by uſing no freedom with others about their religious ſentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably ariſe from cauſes in which you had no ſhare, and from which you can derive no merit.

Shew

Shew your regard to religion, by a diſtinguiſhing reſpect to all its miniſters, of whatever perſuaſion, who do not by their lives diſhonour their profeſſion; but never allow them the direction of your conſciences, leſt they taint you with the narrow ſpirit of their party.

The beſt effect of your religion will be a diffuſive humanity to all in diſtreſs.—Set apart a certain proportion of your income as ſacred to charitable purpoſes. But in this, as well as in the practice of every other duty, carefully avoid oſtentation. Vanity is always defeating her own purpoſes. Fame is one of the natural rewards of virtue. Do not purſue her, and ſhe will follow you.

Do not confine your charity to giving money. You may have many opportu-

nities of ſhewing a tender and compaſſionate ſpirit where your money is not wanted.—There is a falſe and unnatural refinement in ſenſibility, which makes ſome people ſhun the ſight of every object in diſtreſs. Never indulge this, eſpecially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the ſeaſon for you to exerciſe your humanity and friendſhip. The ſight of human miſery ſoftens the heart, and makes it better; it checks the pride of health and proſperity; and the diſtreſs it occaſions is amply compenſated by the conſciouſneſs of doing your duty, and by the ſecret endearment which Nature has annexed to all our ſympathetic ſorrows.

Women are greatly deceived, when they think they recommend themſelves to our

our ſex by their indifference about religion. Even thoſe men who are themſelves unbelievers, diſlike infidelity in you. Every man who knows human nature, connects a religious taſte in your ſex with ſoftneſs and ſenſibility of heart; at leaſt we always conſider the want of it as a proof of that hard and maſculine ſpirit, which of all your faults we diſlike the moſt. Beſides, men conſider your religion as one of their principal ſecurities for that female virtue in which they are moſt intereſted. If a gentleman pretends an attachment to any of you, and endeavours to ſhake your religious principles, be aſſured he is either a fool, or has deſigns on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reaſon was plainly this:

this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taſte. Your mother was educated in the Church of England, and had an attachment to it; and I had a prejudice in favour of every thing ſhe liked. It never was her deſire that you ſhould be baptized by a clergyman of the Church of England, or be educated in that church: On the contrary, the delicacy of her regard to the ſmalleſt circumſtance that could affect me in the eye of the world, made her anxiouſly inſiſt it might be otherwiſe. But I could not yield to her in that kind of generoſity.—When I loſt her, I became ſtill more determined to educate you in that church, as I feel a ſecret pleaſure in doing every thing that appears to me to expreſs my affection and veneration for her memory.

—I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you ſhould be *.

CON-

* The reader will remember, that ſuch obſervations as reſpect equally both the ſexes, are all along as much as poſſible avoided.

CONDUCT AND BEHAVIOUR.

ONE of the chief beauties in a female character is that modeſt reſerve, that retiring delicacy, which avoids the public eye, and is diſconcerted even at the gaze of admiration.—I do not wiſh you to be inſenſible to applauſe. If you were, you muſt become, if not worſe, at leaſt leſs amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceaſes to bluſh, ſhe has loſt the moſt powerful charm of beauty. That extreme ſenſibility which it indicates, may be a weakneſs and incumbrance in our ſex, as I have too often felt;

felt; but in yours it is peculiarly engaging. Pedants, who think themſelves philoſophers, aſk why a woman ſhould bluſh when ſhe is conſcious of no crime. It is a ſufficient anſwer, that Nature has made you to bluſh when you are guilty of no fault, and has forced us to love you becauſe you do ſo.—Bluſhing is ſo far from being neceſſarily an attendant on guilt, that it is the uſual companion of innocence.

This modeſty, which I think ſo eſſential in your ſex, will naturally diſpoſe you to be rather ſilent in company, eſpecially in a large one.—People of ſenſe and diſcernment will never miſtake ſuch ſilence for dulneſs. One may take a ſhare in converſation without uttering a ſyllable. The expreſſion in the countenance ſhews it; and this never eſcapes an obſerving eye.

I ſhould be glad that you had an eaſy dignity in your behaviour at public places, but not that confident eaſe, that unabaſhed countenance, which ſeems to ſet the company at defiance.—If, while a gentleman is ſpeaking to you, one of ſuperior rank addreſſes you, do not let your eager attention and viſible preference betray the flutter of your heart. Let your pride on this occaſion preſerve you from that meanneſs into which your vanity would ſink you. Conſider that you expoſe yourſelves to the ridicule of the company, and affront one gentleman, only to ſwell the triumph of another, who perhaps thinks he does you honour in ſpeaking to you.

Converſe with men, even of the firſt rank, with that dignified modeſty, which may prevent the approach of the moſt diſtant familiarity, and conſequently pre-

vent

vent them from feeling themſelves your ſuperiors.

Wit is the moſt dangerous talent you can poſſeſs. It muſt be guarded with great diſcretion and good-nature, otherwiſe it will create you many enemies. Wit is perfectly conſiſtent with ſoftneſs and delicacy; yet they are ſeldom found united. Wit is ſo flattering to vanity, that they who poſſeſs it become intoxicated, and loſe all ſelf-command.

Humour is a different quality. It will make your company much ſolicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a ſtill greater one to dignity of character. It may ſometimes gain you applauſe, but will never procure you reſpect.

Be even cautious in diſplaying your good ſenſe. It will be thought you aſſume a ſuperiority over the reſt of the company. But if you happen to have any learning, keep it a profound ſecret, eſpecially from the men, who generally look with a jealous and malignant eye on a woman of great parts, and a cultivated underſtanding.

A man of real genius and candour is far ſuperior to this meanneſs. But ſuch a one will ſeldom fall in your way; and if by accident he ſhould, do not be anxious to ſhew the full extent of your knowledge. If he has any opportunities of ſeeing you, he will ſoon diſcover it himſelf; and if you have any advantages of perſon or manner, and keep your own ſecret, he will probably give you credit for a great deal more than you poſſeſs.—

The

The great art of pleaſing in converſation conſiſts in making the company pleaſed with themſelves. You will more readily hear than talk yourſelves into their good graces.

Beware of detraction, eſpecially where your own ſex are concerned. You are generally accuſed of being particularly addicted to this vice.—I think unjuſtly.—Men are fully as guilty of it when their intereſts interfere. — As your intereſts more frequently claſh, and as your feelings are quicker than ours, your temptations to it are more frequent. For this reaſon, be particularly tender of the reputation of your own ſex, eſpecially when they happen to rival you in our regards. We look on this as the ſtrongeſt proof of dignity and true greatneſs of mind.

Shew

Shew a compaſſionate ſympathy to unfortunate women, eſpecially to thoſe who are rendered ſo by the villany of men. Indulge a ſecret pleaſure, I may ſay pride, in being the friends and refuge of the unhappy, but without the vanity of ſhewing it.

Conſider every ſpecies of indelicacy in converſation as ſhameful in itſelf, and as highly diſguſting to us. All double *entendre* is of this ſort.—The diſſoluteneſs of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be ſhocked at, when it comes from your mouths, or even when you hear it without pain and contempt.—Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid theſe. No man, but

a brute or a fool, will inſult a woman with converſation which he ſees gives her pain; nor will he dare to do it, if ſhe reſent the injury with a becoming ſpirit.—There is a dignity in conſcious virtue, which is able to awe the moſt ſhameleſs and abandoned of men.

You will be reproached perhaps with prudery. By prudery is uſually meant an affectation of delicacy. Now I do not wiſh you to affect delicacy; I wiſh you to poſſeſs it. At any rate, it is better to run the riſk of being thought ridiculous than diſguſting.

The men will complain of your reſerve. They will aſſure you that a franker behaviour would make you more amiable. But, truſt me, they are not ſincere when they tell you ſo.—I acknowledge, that on

ſome

ſome occaſions it might render you more agreeable as companions; but it would make you leſs amiable as women: An important diſtinction, which many of your ſex are not aware of.—After all, I wiſh you to have great eaſe and openneſs in your converſation. I only point out ſome conſiderations which ought to regulate your behaviour in that reſpect.

Have a ſacred regard to truth. Lying is a mean and deſpicable vice.—I have known ſome women of excellent parts, who were ſo much addicted to it, that they could not be truſted in the relation of any ſtory, eſpecially if it contained any thing of the marvellous, or if they themſelves were the heroines of the tale. This weakneſs did not proceed from a bad heart, but was merely the effect of vanity or an unbridled imagination.—I do not

mean

mean to cenſure that lively embelliſhment of a humorous ſtory, which is only intended to promote innocent mirth.

There is a certain gentleneſs of ſpirit and manners extremely engaging in your ſex; not that indiſcriminate attention, that unmeaning ſimper, which ſmiles on all alike. This ariſes, either from an affectation of ſoftneſs, or from perfect inſipidity.

There is a ſpecies of refinement in luxury, juſt beginning to prevail among the gentlemen of this country, to which our ladies are yet as great ſtrangers as any women upon earth; I hope, for the honour of the ſex, they may ever continue ſo: I mean the luxury of eating. It is a deſpicable ſelfiſh vice in men; but in your

your ſex it is beyond expreſſion indelicate and diſguſting.

Every one who remembers a few years back, is ſenſible of a very ſtriking change in the attention and reſpect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deſerted; and after dinner and ſupper, the gentlemen are impatient till they retire. How they came to loſe this reſpect, which nature and politeneſs ſo well entitle them to, I ſhall not here particularly inquire. The revolutions of manners in any country depend on cauſes very various and complicated. I ſhall only obſerve, that the behaviour of the ladies in the laſt age was very reſerved and ſtately. It would now be reckoned ridiculouſly ſtiff and formal. Whatever it was, it had certainly the effect of making them more reſpected.

A fine woman, like other fine things in nature, has her proper point of view, from which ſhe may be ſeen to moſt advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the preſent mode of female manners, the ladies ſeem to expect that they ſhall regain their aſcendency over us by the fulleſt diſplay of their perſonal charms, by being always in our eye at public places, by converſing with us with the ſame unreſerved freedom as we do with one another; in ſhort, by reſembling us as nearly as they poſſibly can. —But a little time and experience will ſhew the folly of this expectation and conduct.

The power of a fine woman over the hearts of men, of men of the fineſt parts, is even beyond what ſhe conceives. They

are ſenſible of the pleaſing illuſion; but they cannot, nor do they wiſh to diſſolve it. But if ſhe is determined to diſpel the charm, it certainly is in her power: She may ſoon reduce the angel to a very ordinary girl.

There is a native dignity, an ingenuous modeſty, to be expected in your ſex, which is your natural protection from the familiarities of the men, and which you ſhould feel previous to the reflection, that it is your intereſt to keep yourſelves ſacred from all perſonal freedoms. The many nameleſs charms and endearments of beauty ſhould be reſerved to bleſs the arms of the happy man to whom you give your heart, but who, if he has the leaſt delicacy, will deſpiſe them, if he knows that they have been proſtituted to fifty men before him.—The ſentiment, that a woman

man may allow all innocent freedoms, provided her virtue is ſecure, is both groſsly indelicate, and dangerous, and has proved fatal to many of your ſex.

Let me now recommend to your attention that elegance which is not ſo much a quality itſelf, as the high poliſh of every other. It is what diffuſes an ineffable grace over every look, every motion, every ſentence you utter. It gives that charm to beauty, without which it generally fails to pleaſe. It is partly a perſonal quality; in which reſpect it is the gift of nature; but I ſpeak of it principally as a quality of the mind. In a word, it is the perfection of taſte in life and manners;—every virtue, and every excellence, in their moſt graceful and amiable forms.

You

You may perhaps think, that I want to throw every ſpark of nature out of your compoſition, and to make you entirely artificial. Far from it. I wiſh you to poſſeſs the moſt perfect ſimplicity of heart and manners. I think you may poſſeſs dignity without pride, affability without meanneſs, and ſimple elegance without affectation. Milton had my idea, when he ſays of Eve,

Grace was in all her ſteps, Heaven in her eye,
In every geſture dignity and love.

AMUSE-

AMUSEMENTS.

EVERY period of life has amuſements which are natural and proper to it. You may indulge the variety of your taſtes in theſe, while you keep within the bounds of that propriety which is ſuitable to your ſex.

Some amuſements are conducive to health, as various kinds of exerciſe: Some are connected with qualities really uſeful, as different kinds of women's work, and all the domeſtic concerns of a family: Some are elegant accompliſhments, as dreſs, dancing, muſic, and drawing. Such books as improve your underſtanding, enlarge your knowledge, and cultivate your

your taſte, may be conſidered in a higher point of view than mere amuſements. There are a variety of others, which are neither uſeful nor ornamental, ſuch as play of different kinds.

I would particularly recommend to you thoſe exerciſes that oblige you to be much abroad in the open air, ſuch as walking, and riding on horſe-back. This will give vigour to your conſtitutions, and a bloom to your complexions. If you accuſtom yourſelves to go abroad always in chairs and carriages, you will ſoon become ſo enervated as to be unable to go out of doors without them. They are like moſt articles of luxury, uſeful and agreeable when judiciouſly uſed; but when made habitual, they become both inſipid and pernicious.

An

An attention to your health is a duty you owe to yourſelves and to your friends. Bad health ſeldom fails to have an influence on the ſpirits and temper. The fineſt geniuſes, the moſt delicate minds, have very frequently a correſpondent delicacy of bodily conſtitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But though good health be one of the greateſt bleſſings of life, never make a boaſt of it, but enjoy it in grateful ſilence. We ſo naturally aſſociate the idea of female ſoftneſs and delicacy with a correſpondent delicacy of conſtitution, that when a woman ſpeaks of her great ſtrength, her extraordinary appetite, her ability to bear exceſſive fatigue, we recoil at the deſcription in a way ſhe is little aware of.

The

The intention of your being taught needle-work, knitting, and ſuch like, is not on account of the intrinſic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, ſome of the many ſolitary hours you muſt neceſſarily paſs at home.—It is a great article in the happineſs of life to have your pleaſures as independent of others as poſſible. By continually gadding abroad in ſearch of amuſement, you loſe the reſpect of all your acquaintances, whom you oppreſs with thoſe viſits, which, by a more diſcreet management, might have been courted.

The

The domeſtic oeconomy of a family is entirely a woman's province, and furniſhes a variety of ſubjects for the exertion both of good ſenſe and good taſte. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excuſed from this by any extent of fortune, though with a narrow one the ruin that follows the neglect of it may be more immediate.

I am at the greateſt loſs what to adviſe you in regard to books. There is no impropriety in your reading hiſtory, or cultivating any art or ſcience to which genius or accident leads you. The whole volume of Nature lies open to your eye, and furniſhes an infinite variety of entertainment. If I was ſure that Nature had given you ſuch ſtrong principles of taſte

and ſentiment as would remain with you, and influence your future conduct, with the utmoſt pleaſure would I endeavour to direct your reading in ſuch a way as might form that taſte to the utmoſt perfection of truth and elegance. But, when I reflect how eaſy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily ſhe enters into every refinement of ſentiment, and how eaſily ſhe can ſacrifice them to vanity or convenience; I think I may very probably do you an injury by artificially creating a taſte, which, if Nature never gave it you, would only ſerve to embarraſs your future conduct.—I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wiſh you to have ſentiments that might perplex you:

you: I wiſh you to have ſentiments that may uniformly and ſteadily guide you, and ſuch as your hearts ſo thoroughly approve, that you would not forego them for any conſideration this world could offer.

Dreſs is an important article in female life. The love of dreſs is natural to you, and therefore it is proper and reaſonable. Good ſenſe will regulate your expence in it; and good taſte will direct you to dreſs in ſuch a way as to conceal any blemiſhes, and ſet off your beauties, if you have any, to the greateſt advantage. But much delicacy and judgment are required in the application of this rule. A fine woman ſhews her charms to moſt advantage, when ſhe ſeems moſt to conceal them. The fineſt boſom in nature is not ſo fine as what imagination forms. The moſt

perfect

perfect elegance of dreſs appears always the moſt eaſy, and the leaſt ſtudied.

Do not confine your attention to dreſs to your public appearances. Accuſtom yourſelves to an habitual neatneſs, ſo that in the moſt careleſs undreſs, in your moſt unguarded hours, you may have no reaſon to be aſhamed of your appearance.—You will not eaſily believe how much we conſider your dreſs as expreſſive of your characters. Vanity, levity, ſlovenlineſs, folly, appear through it. An elegant ſimplicity is an equal proof of taſte and delicacy.

In dancing, the principal points you are to attend to are eaſe and grace. I would have you to dance with ſpirit; but never allow yourſelves to be ſo far tranſported with mirth, as to forget the deli-

cacy

cacy of your ſex.—Many a girl dancing in the gaiety and innocence of her heart, is thought to diſcover a ſpirit ſhe little dreams of.

I know no entertainment that gives ſuch pleaſure to any perſon of ſentiment or humour, as the theatre.—But I am ſorry to ſay, there are few Engliſh comedies a lady can ſee, without a ſhock to delicacy. You will not readily ſuſpect the comments gentlemen make on your behaviour on ſuch occaſions. Men are often beſt acquainted with the moſt worthleſs of your ſex, and from them too readily form their judgment of the reſt. A virtuous girl often hears very indelicate things with a countenance no ways embarraſſed, becauſe, in truth, ſhe does not underſtand them. Yet this is, moſt ungenerouſly, aſcribed to that command of features,

features, and that ready preſence of mind, which you are thought to poſſeſs in a degree far beyond us; or, by ſtill more malignant obſervers, it is aſcribed to hardened effrontery.

Sometimes a girl laughs with all the ſimplicity of unſuſpecting innocence, for no other reaſon but being infected with other people's laughing: She is then believed to know more than ſhe ſhould do.—If ſhe does happen to underſtand an improper thing, ſhe ſuffers a very complicated diſtreſs: She feels her modeſty hurt in the moſt ſenſible manner, and, at the ſame time, is aſhamed of appearing conſcious of the injury. The only way to avoid theſe inconveniencies, is never to go to a play that is particularly offenſive to delicacy.—Tragedy ſubjects you to no ſuch

ſuch diſtreſs. Its ſorrows will ſoften and ennoble your hearts.

I need ſay little about gaming, the ladies in this country being as yet almoſt ſtrangers to it.—It is a ruinous and incurable vice; and, as it leads to all the ſelfiſh and turbulent paſſions, is peculiarly odious in your ſex. I have no objection to your playing a little at any kind of game, as a variety in your amuſements, provided that what you can poſſibly loſe, is ſuch a trifle as can neither intereſt you, nor hurt you.

In this, as well as in all important points of conduct, ſhew a determined reſolution and ſteadineſs. This is not in the leaſt inconſiſtent with that ſoftneſs and gentleneſs ſo amiable in your ſex. On the contrary, it gives that ſpirit to

a

a mild and ſweet diſpoſition, without which it is apt to degenerate into inſipidity. It makes you reſpectable in your own eyes, and dignifies you in ours.

FRIEND-

FRIENDSHIP, LOVE, MARRIAGE.

THE luxury and diſſipation that prevail in genteel life, as they corrupt the heart in many reſpects, ſo they render it incapable of warm, ſincere, and ſteady friendſhip. A happy choice of friends will be of the utmoſt conſequence to you, as they may aſſiſt you by their advice and good offices. But the immediate gratification which friendſhip affords to a warm, open, and ingenuous heart, is of itſelf a ſufficient motive to court it.

In the choice of your friends, have your principal regard to goodneſs of heart and fidelity. If they alſo poſſeſs taſte and genius, that will ſtill make them

more agreeable and uſeful companions. You have particular reaſon to place confidence in thoſe who have ſhewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful.—When you read this, you will naturally think of your mother's friend, to whom you owe ſo much.

If you have the good fortune to meet with any who deſerve the name of friends, unboſom yourſelves to them with the moſt unſuſpicious confidence. It is one of the world's maxims, Never to truſt any perſon with a ſecret, the diſcovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unleſs where it is the effect of frequent diſappointments and bad uſage. An open

temper,

temper, if reſtrained but by tolerable prudence, will make you, on the whole, much happier than a reſerved ſuſpicious one, although you may ſometimes ſuffer by it. Coldneſs and diſtruſt are but the too certain conſequences of age and experience; but they are unpleaſant feelings, and need not be anticipated before their time.

But, however open you may be in talking of your own affairs, never diſcloſe the ſecrets of one friend to another. Theſe are ſacred depoſits, which do not belong to you, nor have you any right to make uſe of them.

There is another caſe, in which I ſuſpect it is proper to be ſecret, not ſo much from motives of prudence, as delicacy; I mean, in love matters. Though a woman

man has no reaſon to be aſhamed of an attachment to a man of merit; yet Nature, whoſe authority is ſuperior to philoſophy, has annexed a ſenſe of ſhame to it. It is even long before a woman of delicacy dares avow to her own heart that ſhe loves; and when all the ſubterfuges of ingenuity to conceal it from herſelf fail, ſhe feels a violence done both to her pride and to her modeſty. This, I ſhould imagine, muſt always be the caſe where ſhe is not ſure of a return to her attachment.

In ſuch a ſituation, to lay the heart open to any perſon whatever, does not appear to me conſiſtent with the perfection of female delicacy. But perhaps I am in the wrong.—At the ſame time I muſt tell you, that, in point of prudence, it concerns you to attend well to the conſequences of ſuch a diſcovery.—Theſe ſecrets,

crets, however important in your own eſtimation, may appear very trifling to your friend, who poſſibly will not enter into your feelings, but may rather conſider them as a ſubject of pleaſantry. For this reaſon, love-ſecrets are of all others the worſt kept. But the conſequences to you may be very ſerious, as no man of ſpirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you muſt have a friend to pour out your heart to, be ſure of her honour and ſecrecy. Let her not be a married woman, eſpecially if ſhe lives happily with her huſband. There are certain unguarded moments, in which ſuch a woman, though the beſt and worthieſt of her ſex, may let hints eſcape, which at other times, or to any other perſon than her huſband, ſhe would be incapable of; nor will

will a huſband in this caſe feel himſelf under the ſame obligation of ſecrecy and honour, as if you had put your confidence originally in himſelf, eſpecially on a ſubject which the world is apt to treat ſo lightly.

If all other circumſtances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being ſo much united in one common intereſt, form an additional bond of union to your friendſhip. If your brothers ſhould have the good fortune to have hearts ſuſceptible of friendſhip, to poſſeſs truth, honour, ſenſe, and delicacy of ſentiment, they are the fitteſt and moſt unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendſhip of men, without

out any of the inconveniencies that attend ſuch connections with our ſex.

Beware of making confidants of your ſervants. Dignity not properly underſtood, very readily degenerates into pride; which enters into no friendſhips, becauſe it cannot bear an equal, and is ſo fond of flattery as to graſp at it even from ſervants and dependants. The moſt intimate confidants, therefore, of proud people, are valets-de-chambre and waiting-women. Shew the utmoſt humanity to your ſervants; make their ſituation as comfortable to them as poſſible: but if you make them your confidants, you ſpoil them, and debaſe yourſelves.

Never allow any perſon, under the pretended ſanction of friendſhip, to be ſo familiar as to loſe a proper reſpect for you.

you. Never allow them to teaſe you on any ſubject that is diſagreeable, or where you have once taken your reſolution. Many will tell you, that this reſerve is inconſiſtent with the freedom which friendſhip allows. But a certain reſpect is as neccſſary in friendſhip as in love. Without it, you may be liked as a child, but you will never be beloved as an equal.

The temper and diſpoſitions of the heart in your ſex make you enter more readily and warmly into friendſhips than men. Your natural propenſity to it is ſo ſtrong, that you often run into intimacies which you ſoon have ſufficient cauſe to repent of; and this makes your friendſhips ſo very fluctuating.

Another great obſtacle to the ſincerity, as well as ſteadineſs of your friendſhips, is

is the great claſhing of your intereſts in the purſuits of love, ambition, or vanity. For theſe reaſons, it would appear at firſt view more eligible for you to contract your friendſhips with the men. Among other obvious advantages of an eaſy intercourſe between the two ſexes, it occaſions an emulation and exertion in each to excel and be agreeable: hence their reſpective excellencies are mutually communicated and blended. As their intereſts in no degree interfere, there can be no foundation for jealouſy or ſuſpicion of rivalſhip. The friendſhip of a man for a woman is always blended with a tenderneſs, which he never feels for one of his own ſex, even where love is in no degree concerned. Beſides, we are conſcious of a natural title you have to our protection and good offices; and therefore we feel an additional obligation of honour to ſerve

you, and to obſerve an inviolable ſecrecy, whenever you confide in us.

But apply theſe obſervations with great caution. Thouſands of women of the beſt hearts, and fineſt parts, have been ruined by men who approached them under the ſpecious name of friendſhip. But ſuppoſing a man to have the moſt undoubted honour, yet his friendſhip to a woman is ſo near a-kin to love, that if ſhe be very agreeable in her perſon, ſhe will probably very ſoon find a lover, where ſhe only wiſhed to meet a friend.—Let me here, however, warn you againſt that weakneſs ſo common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expoſe you more to ridicule, than the taking up a man on the ſuſpicion of being your lover, who perhaps never

once

once thought of you in that view, and giving yourſelves thoſe airs ſo common among ſilly women on ſuch occaſions.

There is a kind of unmeaning gallantry much practiſed by ſome men, which, if you have any diſcernment, you will find really very harmleſs. Men of this ſort will attend you to public places, and be uſeful to you by a number of little obſervances, which thoſe of a ſuperior claſs do not ſo well underſtand, or have not leiſure to regard, or, perhaps, are too proud to ſubmit to. Look on the compliments of ſuch men as words of courſe, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to aſſume, which a proper dignity in your behaviour will be eaſily able to check.

There

There is a different ſpecies of men, whom you may like as agreeable companions, men of worth, taſte, and genius, whoſe converſation, in ſome reſpects, may be ſuperior to what you generally meet with among your own ſex. It will be fooliſh in you to deprive yourſelves of an uſeful and agreeable acquaintance, merely becauſe idle people ſay he is your lover. Such a man may like your company, without having any deſign on your perſon.

People whoſe ſentiments, and particularly whoſe taſtes correſpond, naturally like to aſſociate together, although neither of them have the moſt diſtant view of any further connection. But, as this ſimilarity of minds often gives riſe to a more tender attachment than friendſhip, it will be prudent to keep a watchful eye over yourſelves,

yourſelves, leſt your hearts become too far engaged before you are aware of it. At the ſame time, I do not think that your ſex, at leaſt in this part of the world, have much of that ſenſibility which diſpoſes to ſuch attachments. What is commonly called love among you is rather gratitude, and a partiality to the man who prefers you to the reſt of your ſex; and ſuch a man you often marry, with little of either perſonal eſteem or affection. Indeed, without an unuſual ſhare of natural ſenſibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is, That love is not to begin on your part, but is entirely to be the conſequence of our attachment to you. Now, ſuppoſing a woman

to

to have ſenſe and taſte, ſhe will not find many men to whom ſhe can poſſibly be ſuppoſed to bear any conſiderable ſhare of eſteem. Among theſe few, it is a very great chance if any of them diſtinguiſhes her particularly. Love, at leaſt with us, is exceedingly capricious, and will not always fix where reaſon ſays it ſhould. But, ſuppoſing one of them ſhould become particularly attached to her, it is ſtill extremely improbable that he ſhould be the man in the world her heart moſt approved of.

As, therefore, Nature has not given you that unlimited range in your choice which we enjoy, ſhe has wiſely and benevolently aſſigned to you a greater flexibility of taſte on this ſubject. Some agreeable qualities recommend a gentleman to your common good liking and friendſhip.

In

In the courſe of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude riſes into a preference; and this preference perhaps, at laſt, advances to ſome degree of attachment, eſpecially if it meets with croſſes and difficulties; for theſe, and a ſtate of ſuſpenſe, are very great incitements to attachment, and are the food of love in both ſexes. If attachment was not excited in your ſex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A man of taſte and delicacy marries a woman becauſe he loves her more than any other. A woman of equal taſte and delicacy marries him becauſe ſhe eſteems him, and becauſe he gives her that preference. But, if a man unfortunately becomes

becomes attached to a woman whoſe heart is ſecretly pre-engaged, his attachment, inſtead of obtaining a ſuitable return, is particularly offenſive; and, if he perſiſts to teaſe her, he makes himſelf equally the object of her ſcorn and averſion.

The effects of love, among men, are diverſified by their different tempers. An artful man may counterfeit every one of them, ſo as eaſily to impoſe on a young girl of an open, generous, and feeling heart, if ſhe is not extremely on her guard. The fineſt parts in ſuch a girl may not always prove ſufficient for her ſecurity. The dark and crooked paths of cunning are unſearchable, and inconceivable to an honourable and elevated mind.

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The following, I apprehend, are the moſt genuine effects of an honourable paſſion among the men, and the moſt difficult to counterfeit. A man of delicacy often betrays his paſſion by his too great anxiety to conceal it, eſpecially if he has little hopes of ſucceſs. True love, in all its ſtages, ſeeks concealment, and never expects ſucceſs. It renders a man not only reſpectful, but timid to the higheſt degree, in his behaviour to the woman he loves. To conceal the awe he ſtands in of her, he may ſometimes affect pleaſantry; but it ſits aukwardly on him, and he quickly relapſes into ſerioufneſs, if not into dulneſs. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a perſon conſcious of guilt, he is jealous that every eye obſerves him; and to avoid this, he

ſhuns all the little obſervances of common gallantry.

His heart and his character will be improved in every reſpect by his attachment. His manners will become more gentle, and his converſation more agreeable; but diffidence and embarraſſment will always make him appear to diſadvantage in the company of his miſtreſs. If the faſcination continue long, it will totally depreſs his ſpirit, and extinguiſh every active, vigorous, and manly principle of his mind. —You will find this ſubject beautifully and pathetically painted in Thomſon's Spring.

When you obſerve in a gentleman's behaviour theſe marks which I have deſcribed above, reflect ſeriouſly what you are to do. If his attachment is agreeable

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to you, I leave you to do as nature, good ſenſe, and delicacy, ſhall direct you. If you love him, let me adviſe you never to diſcover to him the full extent of your love, no not although you marry him. That ſufficiently ſhews your preference; which is all he is entitled to know. If he has delicacy, he will aſk for no ſtronger proof of your affection, for your ſake; if he has ſenſe, he will not aſk it for his own. This is an unpleaſant truth; but it is my duty to let you know it. Violent love cannot ſubſiſt, at leaſt cannot be expreſſed, for any time together, on both ſides; otherwiſe the certain conſequence, however concealed, is ſatiety and diſguſt. Nature in this caſe has laid the reſerve on you.

If you ſee evident proofs of a gentleman's attachment, and are determined to

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ſhut your heart againſt him, as you ever hope to be uſed with generoſity by the perſon who ſhall engage your own heart, treat him honourably and humanely. Do not let him linger in a miſerable ſuſpenſe, but be anxious to let him know your ſentiments with regard to him.

However peoples hearts may deceive them, there is ſcarcely a perſon that can love for any time, without at leaſt ſome diſtant hope of ſucceſs. If you really wiſh to undeceive a lover, you may do it in a variety of ways. There is a certain ſpecies of eaſy familiarity in your behaviour, which may ſatisfy him, if he has any diſcernment left, that he has nothing to hope for. But perhaps your particular temper may not admit of this.—You may eaſily ſhew that you want to avoid his company; but, if he is a man whoſe friendſhip

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you wiſh to preſerve, you may not chooſe this method, becauſe then you loſe him in every capacity.—You may get a common friend to explain matters to him, or fall on many other devices, if you are ſeriouſly anxious to put him out of ſuſpenſe.

But, if you are reſolved againſt every ſuch method, at leaſt do not ſhun opportunities of letting him explain himſelf:—If you do this, you act barbarouſly and unjuſtly. If he brings you to an explanation, give him a polite, but reſolute and deciſive anſwer. In whatever way you convey your ſentiments to him, if he is a man of ſpirit and delicacy, he will give you no further trouble, nor apply to your friends for their interceſſion. This laſt is a method of courtſhip which every man of ſpirit will diſdain.—He will never whine nor ſue for your pity. That would mortify

mortify him almoſt as much as your ſcorn. In ſhort, you may poſſibly break ſuch a heart; but you can never bend it.—Great pride always accompanies delicacy, however concealed under the appearance of the utmoſt gentleneſs and modeſty, and is the paſſion of all others the moſt difficult to conquer.

There is a caſe where a woman may coquet juſtifiably to the utmoſt verge which her conſcience will allow. It is where a gentleman purpoſely declines to make his addreſſes, till ſuch time as he thinks himſelf perfectly ſure of her conſent. This, at bottom, is intended to force a woman to give up the undoubted privilege of her ſex, the privilege of refuſing; it is intended to force her to explain herſelf, in effect, before the gentleman deigns to do it, and by this means to o-

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blige her to violate the modeſty and delicacy of her ſex, and to invert the cleareſt order of nature. All this ſacrifice is propoſed to be made merely to gratify a moſt deſpicable vanity in a man, who would degrade the very woman whom he wiſhes to make his wife.

It is of great importance to diſtinguiſh, whether a gentleman who has the appearance of being your lover delays to ſpeak explicitly, from the motive I have mentioned, or from a diffidence inſeparable from true attachment. In the one caſe, you can ſcarcely uſe him too ill; in the other, you ought to uſe him with great kindneſs: And the greateſt kindneſs you can ſhew him, if you are determined not to liſten to his addreſſes, is to let him know it as ſoon as poſſible.

I know the many excuſes with which women endeavour to juſtify themſelves to the world, and to their own conſciences, when they act otherwiſe. Sometimes they plead ignorance, or at leaſt uncertainty, of the gentleman's real ſentiments. That may ſometimes be the caſe. Sometimes they plead the decorums of their ſex, which enjoins an equal behaviour to all men, and forbids them to conſider any man as a lover till he has directly told them ſo.—Perhaps few women carry their ideas of female delicacy and decorum ſo far as I do. But I muſt ſay, you are not entitled to plead the obligation of theſe virtues, in oppoſition to the ſuperior ones of gratitude, juſtice, and humanity. The man is entitled to all theſe, who prefers you to the reſt of your ſex, and perhaps whoſe greateſt weakneſs is this very preference.—The truth of the matter is, Va-

nity,

nity, and the love of admiration, is ſo prevailing a paſſion among you, that you may be conſidered as making a very great ſacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you deſpiſe the lover.

But the deepeſt and moſt artful coquetry is employed by women of ſuperior taſte and ſenſe, to engage and fix the heart of a man whom the world, and whom they themſelves eſteem, although they are firmly determined never to marry him. But his converſation amuſes them, and his attachment is the higheſt gratification to their vanity; nay, they can ſometimes be gratified with the utter ruin of his fortune, fame, and happineſs.

—God forbid I ſhould ever think ſo of all your ſex. I know many of them have principles, have generoſity, and dignity of ſoul, that elevate them above the worthleſs vanity I have been ſpeaking of.

Such a woman, I am perſuaded, may always convert a lover, if ſhe cannot give him her affections, into a warm and ſteady friend, provided he is a man of ſenſe, reſolution, and candour. If ſhe explains herſelf to him with a generous openneſs and freedom, he muſt feel the ſtroke as a man; but he will likewiſe bear it as a man: What he ſuffers, he will ſuffer in ſilence: Every ſentiment of eſteem will remain; but love, though it requires very little food, and is eaſily ſurfeited with too much, yet it requires ſome. He will view her in the light of a married woman; and though paſſion ſubſides, yet a man of a candid

candid and generous heart always retains a tenderneſs for a woman he has once loved, and who has uſed him well, beyond what he feels for any other of her ſex.

If he has not confided his own ſecret to any body, he has an undoubted title to aſk you not to divulge it. If a woman chooſes to truſt any of her companions with her own unfortunate attachments, ſhe may, as it is her own affair alone; but, if ſhe has any generoſity or gratitude, ſhe will not betray a ſecret which does not belong to her.

Male coquetry is much more inexcuſable than female, as well as more pernicious; but it is rare in this country. Very few men will give themſelves the trouble to gain or retain any woman's affections, unleſs

unleſs they have views on them, either of an honourable or diſhonourable kind. Men employed in the purſuits of buſineſs, ambition, or pleaſure, will not give themſelves the trouble to engage a woman's affections, merely from the vanity of conqueſt, and of triumphing over the heart of an innocent and defenceleſs girl. Beſides, people never value much what is entirely in their power. A man of parts, ſentiment, and addreſs, if he lays aſide all regard to truth and humanity, may engage the hearts of fifty women at the ſame time, and may likewiſe conduct his coquetry with ſo much art, as to put it out of the power of any of them to ſpecify a ſingle expreſſion that could be ſaid to be directly expreſſive of love.

This ambiguity of behaviour, this art of keeping one in ſuſpenſe, is the great

ſecret

ſecret of coquetry in both ſexes. It is the more cruel in us, becauſe we can carry it what length we pleaſe, and continue it as long as we pleaſe, without your being ſo much as at liberty to complain or expoſtulate; whereas we can break our chain, and force you to explain, whenever we become impatient of our ſituation.

I have inſiſted the more particularly on this ſubject of courtſhip, becauſe it may moſt readily happen to you at that early period of life when you can have little experience or knowledge of the world, when your paſſions are warm, and your judgments not arrived at ſuch full maturity as to be able to correct them.—I wiſh you to poſſeſs ſuch high principles of honour and generoſity as will render you incapable of deceiving, and, at the ſame time,

time, to poſſeſs that acute diſcernment which may ſecure you againſt being deceived.

A woman in this country may eaſily prevent the firſt impreſſions of love; and every motive of prudence and delicacy ſhould make her guard her heart againſt them, till ſuch time as ſhe has received the moſt convincing proofs of the attachment of a man of ſuch merit as will juſtify a reciprocal regard. Your hearts indeed may be ſhut inflexibly and permanently againſt all the merit a man can poſſeſs. That may be your misfortune, but cannot be your fault. In ſuch a ſituation, you would be equally unjuſt to yourſelf and your lover, if you gave him your hand when your heart revolted againſt him. But miſerable will be your fate, if you allow an attachment to ſteal

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on you before you are ſure of a return; or, what is infinitely worſe, where there are wanting thoſe qualities which alone can enſure happineſs in a married ſtate.

I know nothing that renders a woman more deſpicable, than her thinking it eſſential to happineſs to be married. Beſides the groſs indelicacy of the ſentiment, it is a falſe one, as thouſands of women have experienced. But, if it was true, the belief that it is ſo, and the conſequent impatience to be married, is the moſt effectual way to prevent it.

You muſt not think from this, that I do not wiſh you to marry. On the contrary, I am of opinion, that you may attain a ſuperior degree of happineſs in a married ſtate, to what you can poſſibly find in any other. I know the forlorn

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and unprotected ſituation of an old maid, the chagrin and peeviſhneſs which are apt to infect their tempers, and the great difficulty of making a tranſition, with dignity and chearfulneſs, from the period of youth, beauty, admiration, and reſpect, into the calm, ſilent, unnoticed, retreat of declining years.

I ſee ſome unmarried women, of active vigorous minds, and great vivacity of ſpirits, degrading themſelves, ſometimes by entering into a diſſipated courſe of life, unſuitable to their years, and expoſing themſelves to the ridicule of girls, who might have been their grandchildren; ſometimes by oppreſſing their acquaintances by impertinent intruſions into their private affairs; and ſometimes by being the propagators of ſcandal and defamation. All this is owing to an exuberant

uberant activity of ſpirit, which, if it had found employment at home, would have rendered them reſpectable and uſeful members of ſociety.

I ſee other women, in the ſame ſituation, gentle, modeſt, bleſſed with ſenſe, taſte, delicacy, and every milder feminine virtue of the heart, but of weak ſpirits, baſhful, and timid: I ſee ſuch women ſinking into obſcurity and inſignificance, and gradually loſing every elegant accompliſhment; for this evident reaſon, that they are not united to a partner who has ſenſe, and worth, and taſte, to know their value; one who is able to draw forth their concealed qualities, and ſhew them to advantage; who can give that ſupport to their feeble ſpirits which they ſtand ſo much in need of; and who, by his affection and tenderneſs, might make

ſuch a woman happy in exerting every talent, and accompliſhing herſelf in every elegant art that could contribute to his amuſement.

In ſhort, I am of opinion, that a married ſtate, if entered into from proper motives of eſteem and affection, will be the happieſt for yourſelves, make you moſt reſpectable in the eyes of the world, and the moſt uſeful members of ſociety. But I confeſs, I am not enough of a patriot to wiſh you to marry for the good of the public. I wiſh you to marry for no other reaſon but to make yourſelves happier. When I am ſo particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deſerve you, and be ſenſible of your merit. But heaven forbid you ſhould

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ever relinquiſh the eaſe and independence of a ſingle life, to become the ſlaves of a fool or a tyrant's caprice.

As theſe have always been my ſentiments, I ſhall do you but juſtice, when I leave you in ſuch independent circumſtances as may lay you under no temptation to do from neceſſity what you would never do from choice.—This will likewiſe ſave you from that cruel mortification to a woman of ſpirit, the ſuſpicion that a gentleman thinks he does you an honour, or a favour, when he aſks you for his wife.

If I live till you arrive at that age when you ſhall be capable to judge for yourſelves, and do not ſtrangely alter my ſentiments, I ſhall act towards you in a very different manner from what moſt parents do.

do. My opinion has always been, that, when that period arrives, the parental authority ceaſes.

I hope I ſhall always treat you with that affection and eaſy confidence which may diſpoſe you to look on me as your friend. In that capacity alone I ſhall think myſelf entitled to give you my opinion; in the doing of which, I ſhould think myſelf highly criminal, if I did not to the utmoſt of my power endeavour to diveſt myſelf of all perſonal vanity, and all prejudices in favour of my particular taſte. If you did not chooſe to follow my advice, I ſhould not on that account ceaſe to love you as my children. Though my right to your obedience was expired, yet I ſhould think nothing could releaſe me from the ties of nature and humanity.

You

You may perhaps imagine, that the reſerved behaviour which I recommend to you, and your appearing ſeldom at public places, muſt cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this. I adviſe you to no reſerve, but what will render you more reſpected and beloved by our ſex. I do not think public places ſuited to make people acquainted together. —They can be diſtinguiſhed there only by their looks and external behaviour. But it is in private companies alone where you can expect eaſy and agreeable converſation, which I ſhould never wiſh you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either ſide.—Love is very ſeldom produced at firſt ſight; at leaſt it muſt have, in that caſe, a very unjuſtifiable

fiable foundation. True love is founded on eſteem, in a correſpondence of taſtes and ſentiments, and ſteals on the heart imperceptibly.

There is one advice I ſhall leave you, to which I beg your particular attention. Before your affections come to be in the leaſt engaged to any man, examine your tempers, your taſtes, and your hearts, very ſeverely, and ſettle in your own minds what are the requiſites to your happineſs in a married ſtate; and as it is almoſt impoſſible that you ſhould get every thing you wiſh, come to a ſteady determination what you are to conſider as eſſential, and what may be ſacrificed.

If you have hearts diſpoſed by Nature for love and friendſhip, and poſſeſs thoſe feelings which enable you to enter into

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all the refinements and delicacies of theſe attachments, conſider well, for heaven's ſake, and as you value your future happineſs, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your ſex) to have ſuch a temper and ſuch ſentiments deeply rooted in you; if you have ſpirit and reſolution to reſiſt the ſolicitations of vanity, the perſecution of friends, (for you will have loſt the only friend that would never perſecute you), and can ſupport the proſpect of the many inconveniencies attending the ſtate of an old maid, which I formerly pointed out; then you may indulge yourſelves in that kind of ſentimental reading and converſation which is moſt correſpondent to your feelings.

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But if you find, on a ſtrict ſelf-examination, that marriage is abſolutely eſſential to your happineſs, keep the ſecret inviolable in your own boſoms, for the reaſon I formerly mentioned; but ſhun, as you would do the moſt fatal poiſon, all that ſpecies of reading and converſation which warms the imagination, which engages and ſoftens the heart, and raiſes the taſte above the level of common life. If you do otherwiſe, conſider the terrible conflict of paſſions this may afterwards raiſe in your breaſts.

If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely, and then it will embitter all your married days. Inſtead of meeting with ſenſe, delicacy, tenderneſs,

a lover, a friend, an equal companion, in a huſband, you may be tired with inſipidity and dulneſs; ſhocked with indelicacy, or mortified by indifference. You will find none to compaſſionate, or even underſtand your ſufferings; for your huſbands may not uſe you cruelly, and may give you as much money for your cloaths, perſonal expences, and domeſtic neceſſaries, as is ſuitable to their fortunes. The world would therefore look on you as unreaſonable women, and that did not deſerve to be happy, if you were not ſo. —To avoid theſe complicated evils, if you are determined at all events to marry, I would adviſe you to make all your reading and amuſements of ſuch a kind as do not affect the heart, nor the imagination, except in the way of wit or humour.

I have no view by theſe advices to lead your taſtes; I only want to perſuade you of the neceſſity of knowing your own minds, which, though ſeemingly very eaſy, is what your ſex ſeldom attain on many important occaſions in life, but particularly on this of which I am ſpeaking. There is not a quality I more anxiouſly wiſh you to poſſeſs, than that collected deciſive ſpirit which reſts on itſelf, which enables you to ſee where your true happineſs lies, and to purſue it with the moſt determined reſolution. In matters of buſineſs, follow the advice of thoſe who know them better than yourſelves, and in whoſe integrity you can confide; but in matters of taſte, that depend on your own feelings, conſult no one friend whatever, but conſult your own hearts.

If

If a gentleman makes his addreſſes to you, or gives you reaſon to believe he will do ſo, before you allow your affections to be engaged, endeavour, in the moſt prudent and ſecret manner, to procure from your friends every neceſſary piece of information concerning him; ſuch as, his character for ſenſe, his morals, his temper, fortune, and family; whether it is diſtinguiſhed for parts and worth, or for folly, knavery, and loathſome hereditary diſeaſes.—When your friends inform you of theſe, they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command.

Whatever your views are in marrying, take every poſſible precaution to prevent their being diſappointed. If fortune, and the

the pleaſures it brings, are your aim, it is not ſufficient that the ſettlements of a jointure and children's proviſions be ample, and properly ſecured; it is neceſſary that you ſhould enjoy the fortune during your own life. The principal ſecurity you can have for this will depend on your marrying a good-natured generous man, who deſpiſes money, and who will let you live where you can beſt enjoy that pleaſure, that pomp and parade of life, for which you married him.

From what I have ſaid, you will eaſily ſee, that I could never pretend to adviſe whom you ſhould marry; but I can with great confidence adviſe whom you ſhould not marry.

Avoid a companion that may entail any hereditary diſeaſe on your poſterity, particularly

particularly that moſt dreadful of all human calamities, madneſs. It is the height of imprudence to run into ſuch a danger, and, in my opinion, highly criminal.

Do not marry a fool; he is the moſt untractable of all animals; he is led by his paſſions and caprices, and is incapable of hearing the voice of reaſon. It may probably, too, hurt your vanity to have huſbands for whom you have reaſon to bluſh and tremble every time they open their lips in company. But the worſt circumſtance that attends a fool, is his conſtant jealouſy of his wife being thought to govern him. This renders it impoſſible to lead him; and he is continually doing abſurd and diſagreeable things, for no other reaſon but to ſhew he dares do them.

A rake is always a ſuſpicious huſband, becauſe he has known only the moſt worthleſs of your ſex. He likewiſe entails the worſt diſeaſes on his wife and children, if he has the misfortune to have any.

If you have a ſenſe of religion yourſelves, do not think of huſbands who have none. If they have tolerable underſtandings, they will be glad that you have religion, for their own ſakes, and for the ſake of their families; but it will ſink you in their eſteem. If they are weak men, they will be continually teazing and ſhocking you about your principles.—If you have children, you will ſuffer the moſt bitter diſtreſs, in ſeeing all your endeavours to form their minds to virtue and piety, all your endeavours to ſecure their

their preſent and eternal happineſs, fruſtrated, and turned into ridicule.

As I look on your choice of a huſband to be of the greateſt conſequence to your happineſs, I hope you will make it with the utmoſt circumſpection. Do not give way to a ſudden ſally of paſſion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on ſimilarity of taſtes and ſympathy of ſouls.

If you have theſe ſentiments, you will never marry any one, when you are not in that ſituation, in point of fortune, which is neceſſary to the happineſs of either of you. What that competency may be, can be determined only by your own taſtes. It would be ungenerous in you

to

to take advantage of a lover's attachment to plunge him into diſtreſs; and if he has any honour, no perſonal gratification will ever tempt him to enter into any connection which will render you unhappy. If you have as much between you as to ſatisfy all your demands, it is ſufficient.

I ſhall conclude, with endeavouring to remove a difficulty which muſt naturally occur to any woman of reflection on the ſubject of marriage. What is to become of all theſe refinements of delicacy, that dignity of manners, which checked all familiarities, and ſuſpended deſire in reſpectful and awful admiration? In anſwer to this, I ſhall only obſerve, that if motives of intereſt or vanity have had any ſhare in your reſolutions to marry, none of theſe chimerical notions will give you any

any pain; nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your huſbands. They have been ſentiments which have floated in your imaginations, but have never reached your hearts. But if theſe ſentiments have been truly genuine, and if you have had the ſingular happy fate to attach thoſe who underſtand them, you have no reaſon to be afraid.

Marriage, indeed, will at once diſpel the enchantment raiſed by external beauty; but the virtues and graces that firſt warmed the heart, that reſerve and delicacy which always left the lover ſomething further to wiſh, and often made him doubtful of your ſenſibility or attachment, may and ought ever to remain. The tumult of paſſion will neceſſarily ſub-

ſide; but it will be ſucceeded by an endearment, that affects the heart in a more equal, more ſenſible, and tender manner. —But I muſt check myſelf, and not indulge in deſcriptions that may miſlead you, and that too ſenſibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

I have thus given you my opinion on ſome of the moſt important articles of your future life, chiefly calculated for that period when you are juſt entering the world. I have endeavoured to avoid ſome peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reaſonably have ſuſpected were not ſo well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly intereſted,

eſted, to allow me to keep this reſolution. This may have produced ſome embarraſſment, and ſome ſeeming contradictions. What I have written has been the amuſement of ſome ſolitary hours, and has ſerved to divert ſome melancholy reflections. —I am conſcious I undertook a taſk to which I was very unequal; but I have diſcharged a part of my duty.—You will at leaſt be pleaſed with it, as the laſt mark of your father's love and attention.

THE END.